

# GLAD TIDINGS

January 1976



*Eager students who get to class early get extra help.  
see Article on pages 8 and 9*



## **FEATURES**

- 3 Service of Worship by Christina Newstead
- 5 Where are we in Mission? by Malcolm Ransom
- 8 Read and You Will Know by Phillippa Berlyn
- 11 Confessions of an Overseas Volunteer by Ann Peckover
- 15 The Newest Overseas Volunteer
- 16 WMS Estimates for 1976
- 24 Experiences to Remember by W.J. McKeown

## **COLUMNS**

- 10 Grace by Isobel Old
- 18 In the World
- 23 Officers' Oddments

## **PHOTOS**

- Cover, 9—Intermedia
- 5, 15, 19—R. Hummelen
- 13—A. Peckover
- 19—Alberta Government Photograph

## **GLAD TIDINGS**

**JANUARY 1976**

**VOLUME 52 NUMBER 1**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Service of Worship

by **CHRISTINA NEWSTEAD**  
**President.**  
**Women's Missionary Society (W.D.)**

## **CALL TO WORSHIP**

Surely the Lord is in this place,  
This is none other than the House of God.  
This is the very gate of Heaven.  
O come, let us worship and bow down,  
Let us kneel before the Lord our maker.

## **PRAYER**

O Holy Spirit, help us to open the way for Thy presence. Thou art a Guide into all truth. Thou art a comforter in all sorrow. Thou art a convictor of sin. Come into our hearts in all Thy fullness. Amen.

## **HYMN**

102 (The Revised Book of Praise) Great God, we sing that mighty hand.

## **SCRIPTURE READING**

Let us hear God speaking to us through the words of **John 1: 1-5** which are so fitting at the beginning of this New Year.

## **MEDITATION\***

I am the New Year.  
I am an unspoiled page in your book of time.  
I am your next chance at the art of living.  
I am your opportunity to practise what you have learned during another twelve months of life.



All that you sought and found not is hidden in me, waiting for you to search it out with a more single purpose.

All the good that you have tried for and achieved not, is mine to grant when your effort be less hindered by conflicting desire.

That which you dreamed but dared not, all that you hoped but willed not, these slumber lightly waiting to be awakened at the touch of a strong purpose.

I am your opportunity to give yourself in a new allegiance and understanding to him who said, "Behold, I make all things new."

I am the New Year.

(Author Unknown)

We as Christians should be stronger for our experiences of last year.

Much may have happened to us but nothing should conquer the spirit within us.

As we enter the New Year let us renew our covenant with God in the words of the first 16 verses of Psalm 119.

**READ** prayerfully in unison or responsively—Psalm 119: 1-16  
(You may wish to use The Living Bible)

**PRAYER** O God, we humble ourselves in Thy most holy presence, acknowledging our unworthiness in Thy sight. Forgive us, wherein we have failed during the year that has past. Accept our praise and thanks for Thy goodness to us. Grant us, the aid of Thy strength and the guidance of Thy wisdom for the year that lies ahead. In Jesus Name we ask these petitions. Amen.

**HYMN** 504 (The Revised Book of Praise) Guide me, O Thou great Jehovah

Let us "Go out into the darkness and put 'our' hand into the Hand of God. That shall be to 'us' better than light and safer than a known way." Amen.

*\* (The Meditation should be read by a person who has carefully prepared for the reading.)*

## In Remembrance

Mrs. Allan J. Buchanan  
Knox, Acton

Mrs. Millar Barnes  
St. Andrew's, Hillsburgh

Miss Catherine Bryson  
Chalmer's, Toronto

Mrs. Fred Cole  
Knox, Acton

Mrs. Ludella Gray  
St. Andrew's, Scarboro

Mrs. Bessie Greenwood  
Wychwood-Davenport, Toronto





# Where are we in Mission?

**by Malcolm Ransom**

*Some people say we have lost our missionary zeal, we have lost ground, because we are sending out fewer missionaries today than we did ten years ago. Others say there are different and more meaningful ways of measuring obedience in mission than by the number of missionaries we send out. Some people say we are hesitant and confused in our mission effort today because we do not preach the 'simple gospel' of salvation in Christ Jesus. Others say that salvation today involves the whole person in all his being and in all his relationships, so that obedience in mission means that the church must leave the apparent security of its inherited structures and terminology and go out with the whole gospel into all areas of human society.*

*How are we to be faithful to our missionary mandate in the light of new knowledge about the complex world in which we live and the new gospel insights that have emerged in our time?*

I believe we are entering a great, new, exciting period in the mission of the church. The Bangkok Conference of the Commission on World Mission and Evangelism of the World Council of Churches put it this way: "The day of missions is over, the age of world mission has just begun." In other words, it is a time of change.

It is important, however, to realize that some things have not changed. First, it is God's mission and that has not changed. It is his purpose that "not one of these little ones shall perish", but that all should come to salvation through Jesus Christ. It is his purpose to 'gather together in one all things in Christ,' and He shall reign for ever and ever.



The Christian world mission is not a program of the Board of World Mission nor of the W.M.S. It is God's saving mission to mankind for the healing of the nations, which has been committed to the Church. That is why the church exists.

God still calls men and women into his service and sends them out in the tasks of his Kingdom. But the way we go about God's mission in our day has changed profoundly since the hey-day of Nineteenth Century missions out of which we have now passed. Our loyalty is to the mission, not to the forms we know so well and feel so comfortable with. Jesus said "as the Father has sent me, even so send I you" (John 20:21). This is still our mandate. This is our call to action.

Second, the Gospel has not changed. It is still the good news of Jesus Christ who is "the same yesterday, today and forever" (Heb. 13:8). For this very reason that same gospel must be made relevant and meaningful in every new age. To continue to preach or try to witness in nineteenth century terminology or thought patterns is one of the great heresies of our church today.

But missions have changed—significantly, and it is important to recognize some of these changes. As Gregory Baum, of the Toronto School of Theology, puts it, "God used to be known as the principle of stability. Now he is known as the principle of change."

## MISSIONS BECOME MISSION

In the first place, missions have become mission. That is, the mission is one. There is not one mission for Canada and a different one for overseas, or one for the 'developed' nations and another for the rest of the world. It is the same piece of cloth. One of the weaknesses of the church in Canada is that it has seldom had a vision of mission to our own people and their needs in the same way that it has seen the needs of overseas missions and risen to meet

them. But the needs are similar, if not alike or as acute in some instances. Vancouver and Toronto need the gospel in all its fulness as much as Jhansi or Lagos and it requires as much faithfulness and ingenuity in its proclamation if Jesus Christ is to be truly known. The church is finding a new sense of responsibility for mission on all six continents. Wherever the church is, from there the mission goes out into society and the world.

We are in mission today in a world of haves and have-nots, of racial antagonisms and gross injustices, of economic exploitation and political oppression. We in the west, seen by the rest of the world as "the Christian nations", can no longer think of mission as from the west to the east, from the affluent nations to the poor nations, from the white races to the coloured races of mankind, from a civilization that we consider 'superior' to inferior peoples, from Christendom or the Christian nations to the heathen in his blindness, from the highly industrialized nations to the underdeveloped areas which are still trying to work out a viable way of life.

Many of these assumptions underlay the church's missionary effort of the last century. Regrettably, they still persist in some of our thinking in this day when we know how wrong and unbiblical these attitudes are. It is not being critical of missionaries of a former era to say that missions were a child of colonialism—some would go as far as to say an agent of colonialism. We western Christians often had a sense of superiority and of arrogance, we often confused our culture with the gospel and tended to identify them. But we are able to see things differently in this day, we have a greater responsibility to relate our mission effort to the whole picture of the Canadian and world scene. And we are perhaps a little humbler today. So we take up our mission in a new mood and we support our church's mission effort with changed attitudes and a clearer understanding.



## **WE DO SEND MISSIONARIES**

That means that we do still send missionaries abroad and into many areas of Canadian life today. I believe this must and will continue to be true. It is essential to our understanding of the church as a supra-national fellowship and movement. The missionary's presence not only provides proof of this fellowship but also supplies the movement with fresh gospel insights and cross-cultural enrichment and helps keep the church from being domesticated in any one place.

So we do still send missionaries but only in response to requests from the church on the spot (either in Canada or abroad). This is basic. Missionaries used in right proportions can assist the church to which they go to accept and fulfil its own missionary responsibility.

## **TWO WAY MISSION**

But if it works one way it also works the other way and one of the great new facts of mission today is that we are entering a time of TWO WAY MISSION, eventually, I hope, of many way mission when there will be a truly ecumenical sharing of personnel between all six continents and we will be humble enough to welcome missionaries to our church as well as send them.

Many churches overseas have reached a high degree of self reliance in mission. As the indigenous churches take over their own affairs and participate in mission there develops stress and strain in the missionary movement. Often, while not ungrateful for the assistance of the missionaries they feel they should 'go it alone' for a while in order to find themselves and develop their own life style without pressure from the West. As a result 'Missionary, Go home!' is sometimes the cry, especially from the Africa Churches. This develops resentment among some sending churches, and charges of ingratitude. It really calls for faith and understanding and pa-

tience—and often more support, without strings attached, so the indigenous church can take up its own mission among its own people in its own way.

In this way we can move into a more mature relationship of true partners in mission and find new ways of sharing our material affluence in order to help other churches in evangelism and church development. This means we must be willing to see and support mission today, not in terms of 'our missionaries' and 'our work', but as the work that is being done by the world church in God's name and for his Kingdom.

## **SALVATION TODAY**

Perhaps the greatest change that has taken place is in the content and expression of mission in our time. The meaning of Salvation has been grasped in a fuller and more biblical sense so that it is seen to be deeper and wider than we ever dreamed.

This realization became apparent also at the Bangkok Conference on "Salvation Today". Salvation is not confined to a narrow segment of a person's life labelled 'spiritual' or 'the religious nature' or 'the soul' as if this was an identifiable compartment, but is for the whole man in all the fulness of his being, "Christ frees people to be more human whenever he is authentically communicated, whether by preaching or service or preferably by both." When a man comes to know Christ he becomes more human, not less, more fully alive, more sensitive to the needs and sufferings of others. Therefore he is able to witness more faithfully to Jesus Christ as the Lord of all life.

Salvation Today is also a much wider truth than is often thought. A hundred years ago we took the gospel to Africa and Asia on the wings of empire and with the sugar coating of western technology. We were unable or unwilling to deal with problems of injustice and oppression, and the causes of ignorance and poverty. Today the churches everywhere in the Third



World find themselves in the middle of the battle for a truly human life and its members as free men in Christ are compelled to take part in the struggle for justice and in the movements of liberation in which they find themselves. To do nothing would be to betray their Lord. It is not a question of whether they will use violence, or not, but in what cause will they take part in violence—on the side of corruption, injustice and oppression or on the side of literacy and liberation and a more human level of existence for the down-trodden multitudes.

### **MISSION HERE AND NOW**

More and more we are coming to see that mission is not something 'out there', but that it is right here on our own door-

step. The oil crisis has told us again that most things 'out there' affect us vitally right here, and everything we do right here has its reverberations all round this global village in which we live today.

That puts the ball in our court: waiting for the laymen and laywomen of the church to take up God's mission to which he has called them—not leaving it to the professional missionaries, but to 'come alive' in a spiritual sense and answer the call to mission wherever there is a need to be met, a wrong to right, the oppressed to liberate (it may be your own husband or wife), justice to be proclaimed, divisions to be reconciled, truth to be vindicated, the weak to be championed and love to be practised.

That's where we are in mission.

# Read, and You Will Know

by **PHILLIPPA BERLYN**

Her lips move silently and her hands shake as they hold the page. The words, when they come, almost explode into the silence, syllable by syllable, until eventually she reaches the end of the rather long sentence in Shona.

"Full stop!" she declares triumphantly, sitting back on the wooden bench, her face alight with achievement.

And it is real achievement, for this woman, Mai Machiwa, is well past her first youth, and she has only now learned to read, through the help made available to her by the Adult Literacy Organization of Rhodesia (ALOR).

### **What Use?**

And what use, you may ask, would the ability to read be to a woman who lives more than 100 kilometers away from any town, in the heart of the Wedza reserve? In

fact, again thanks to the people who work in ALOR, there are many reasons why reading is of use to her.

The Literacy Organization has been in operation in Rhodesia for almost 11 years. It has been in the capable hands of Miss Alice Sanderson, a literacy specialist, and Mrs. Stella Greenway of Salisbury. North Americans contribute to this program through Intermedia, the overseas literacy and mass communications arm of the National Council of Churches.

ALOR has operated mainly in the townships that lie on the outskirts of the larger centers, but during the past three years, a special grant was made toward the initiation of a rural literacy project.

And it has been an astounding success. ALOR gives its selected teachers three months of training in the teaching methods required to bring an adult into the world of



reading. It also trains, by request, teachers sent from such organizations as African Councils, mines, industry and missions.

The teachers are then sent to their allotted areas, and word goes out that they will run literacy classes, in particular for the women living in remote tribal regions.

"It takes about four months or longer of daily instruction," said Mrs. Lilian Kamanga of the Wedza district, when asked how long she estimated it would take to teach a grown person to read.

Methods are modern and geared well away from the Dick and Jane levels, so that at once the student is reading subject matter of interest. Special booklets have been prepared, and they cover such subjects as child care, how to raise poultry for eggs and meat, grain harvesting and storage, and setting up of savings clubs.

ALOR goes further than this, however. Arrangements are made for field supervisors to visit the Tribal Trust Lands and to teach people how to set up small poultry houses and to raise hens, starting with day-old chicks.

The scheme has certainly caught on in the Wedza area, where several smallholdings visited had neat hen coops with a dozen or more laying hens. At one house, the owner, Mrs. Rambanapasi, was collecting 13 eggs daily from her 15 pullets.

### **"No Fear Now"**

In a different region of Wedza, we were shown a large hen house, with proper feeding troughs and a litter system in operation, with 50 hens which had been reared from the day-old chick stage.

It was at Matsine, after we had heard the women reading their magazine KIYI (it means key), that one of the men stood up to thank the Literacy organizers.

"There is no fear now that my wife will be cheated of the real change, for you have taught her to count," he said. "And when I travel these days, I go with a pocket full of cooked eggs on the one side and a

*KIYI  
means  
"key"  
the title of  
a magazine  
for tribal  
adults.*



cooked chicken on the other, and in my garden there are plenty of vegetables."

Literacy for this family has meant a good deal more than the sheer mechanics of reading and writing. Field supervisors have taught them, through their new-found ability to read and write, how to grow good vegetables and keep poultry.

A start is being made on rabbitry. But most important of all, possibly, is the Savings Clubs which are also being initiated by ALOR. These clubs teach their members how to save even the smallest amounts each week, so that the total increases gradually until there is enough to buy something of real value.

Since banks and Post Offices will not take very small amounts, the Savings Club collects all the tickets and cents, and the Club banks a lump sum. Thanks to ALOR, proper records are kept.

Various industries, as well as Councils and missions, are beginning to recognize the value of sponsoring the training of teachers through ALOR to improve their staff. It remains for the rest of us to appreciate and support the tremendous work that this small organization is doing for Rhodesia.

*Phillippa Berlyn is a free-lance writer in Salisbury, Rhodesia. She is well known at the Rhodesia Herald and often has articles in other newspapers and magazines. The above article was printed in the Rhodesia Herald.*



# GRACE

by Isobel Old

*For by GRACE are ye saved through faith;  
and that not of yourselves: it is the gift of  
God: Ephesians 2:8*

We are

**G**rateful

—that most of us in Canada have enough food, clothing and housing and sufficient money and commodities to share with those less fortunate than ourselves.

We

**R**efuse

—to let the hurts and bitterness of former days mar relationships and jeopardize the future of ourselves and our successors. We will refuse to let unworthy elements influence and degrade our society.

We

**A**cept

—that where there is world shortage food will cost us more, and we will be ready to spend less on luxuries. We will shop for need and not from greed or for hoarding, and will re-think how much is enough for us. We will eat less meat, and so help ourselves by safe-guarding our health, the better to serve our Lord Jesus Christ.

We will  
show

**C**ompassion

—to those in need of comfort, friendship, food, clothing, homes, and will help all whom we can to a knowledge of Christian living.

We believe—

**E**xcept

—the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Psalm 127:1



# Confessions of an Overseas Volunteer

by ANN PECKOVER

First of all, what is the overseas volunteer programme? The Presbyterian Church in Canada sends people overseas for two years to help as they are needed in their line of training. They receive requests from sister churches and Christian Agencies abroad. My training lay in teaching so, as Taiwan wanted someone to teach conversational English, over I went.

Taiwan is a very lovely island. Its former name of "Formosa" ("beautiful") is very appropriate. So is its Chinese name "Taiwan" ("terraced fields"), for with sixteen million people, a lot of rice is needed. And rice fields (paddies) are everywhere—up the sides of mountains in terraces, up around country office buildings, and even all around the kindergarten where I taught. Of course the people eat other things besides rice. Fish and other seafoods are plentiful and cheap. Fresh fruits and vegetables are widely grown and generally are inexpensive. Rice, however, remains the main staple in the diet. Indeed the word for "food" and the word for "rice" are the same ("fan") and when one speaks of eating a meal one speaks of having morning, afternoon, or evening rice.

My first confession is I went over to teach in university but ended up in kindergarten. It all started my first February in Taiwan when one of the Tainan churches which ran a small kindergarten decided to experiment and see how a bit of English conversation would work in the senior class (ages 5-6). The minister phoned the student centre where I worked and asked for an instructor. Since I had worked with children in Canada (I had, in the words of one of my pupils here, "skipped a lot of grades" going from grade 3-4 up to univer-

sity) I was selected to work in the kindergarten. The minister, who spoke very good English, translated so the children knew what they were saying, and the teacher taped the lesson so they could practise between my visits. We did a lot of singing and the children were very pleased to be able to say the days of the week and to count to 100 in English. They did have trouble, though, with big words like "seventeen".

The children were very merry tykes and we had many laughs together. I also picked up a few Chinese words this way. For instance I was rather mystified when we learned parts of the body and the song "Head and Shoulders, Knees and Toes" to hear the children laugh at the last word. Later I discovered that the Chinese word for "head" sounds like our word "toe"! Another time we learned to say "Good night" to various members of the family. "You know what you do when you say 'Good night', don't you," I asked. Then I laid my head on my hands, closed my eyes, and snored gently. There was a laugh and someone said, "Sway-jao". "Ah-ha!" I thought. "Now I know the Chinese word for 'sleep'."

The church also had a young people's group and I was asked to lead English Bible study every second Saturday evening. In these sessions we worked through an interpreter. We followed the method of reading a brief passage (a parable or portion of an epistle) with my reading one verse and the group reading the next chorally. Then for five or ten minutes they would discuss with the person next to them and formulate questions which I wrote on the board for discussion. The interpreter translated the English questions into Chin-



ese or vice versa if the student didn't know how to phrase it for me in English. I had the happy feeling that every Bible study was better than the last.

I very much enjoyed working with university students, especially in English literature and composition. My next confession: I didn't work just in conversation in Tainan. In case you wonder how one teaches conversation, we did a variety of things. However we always started with a lesson involving a brief conversation and grammar lesson as well as idioms. Then we had discussion which would involve the students in conversation. Sometimes we discussed a picture. I had brought some slides of Canadian scenes with me, so I used them and then asked the students to tell me about similar scenes in Taiwan. Chinese-English dictionaries occasionally were permitted for reference, but usually the students had to converse without outside help. Sometimes I taught songs like "I know an Old Lady" or "Tree in the Wood" which involved much repetition. Or we played "I Packed My Bag for London" which set everyone roaring at packing a "Lincoln" or a "queen" in the mythical suitcase. However, I enjoyed the literature classes most and working with composition next, among the university students. But I hadn't written many letters home after starting to teach kindergarten before my mother declared that my heart was obviously still in public school.

Indeed others agreed with that enough that at the end of my first year it was decided I should do kindergarten work full time. A large downtown church in Taipei had a good-sized kindergarten (800-900) children and invented a special job for me to work with children full time. I was amused when I first heard the kindergarten population and then was told "And if that isn't enough to keep you occupied maybe something can be arranged about teaching English at Tam Kang Middle School." With so many children? I wondered if

perhaps a decimal point had slipped. They needn't have worried. I was so busy I quipped that I *had* to be good—I didn't have time to be bad!

Not that I taught *all* the 800-900 children. At first the kindergarten had a summer school of about 200 children for a six week period in July and August. This gave me a chance to get broken in gradually in full-time kindergarten work which I had never done before. In summer school I taught each of the classes for a ten minute period each day. However, come fall, I started teaching certain children all morning or all afternoon.

Again we did a lot of music. The children enjoyed action songs—sometimes so much that they forgot to sing as well as act. I also taught them how to whistle and we learned "Whistle While You Work" and "Heigh-ho, Heigh-ho" from Walt Disney's "*Snow White*". One class learned to whistle quite well, but in the other only a few managed. There we had a "whistling section" while everyone else puckered up. Sometimes a child would come up to me in the schoolyard. "Bi Laosoo" I would hear, and then the child would start puffing away proudly, occasionally letting out a sound so I knew it was a case of "Listen, I can whistle." Shortly after we had learned the songs the Disneyland Ice Capades came to Taipei. The children were delighted that the music included the two songs we had learned and they sang and whistled along.

Of course we learned other things besides songs and whistling. The beginning Ladybird reading series proved very helpful in teaching words from pictures. At first we just learned isolated words like "dog", "doll", "toy". But by the end of the year the children were able to say whole sentences like "Jane has a doll" or "This is a toy." In answer to the question "What is this?" and pointing to various objects, the children could tell me that I indicated a light, window, curtain, boy or girl among other things. At first when I pointed to myself the





*Children in the Playground at Suan Lian Church, Taipei*

children hesitated. Some ventured, "This is a teacher" but one boy proudly shouted, "This is a Bi Laosoo!"

Before I go any further I should explain about what the children called me. "Bi" (White) was my Chinese surname and "Laosoo" is the word for teacher. Teachers (and, or so it seemed to me, others in authority in school) are called in this way, just as we call teachers here Mr., Mrs., or Miss Bi (to use my Chinese surname). Incidentally most Chinese had quite a time with "Peckover" and were glad of the easiness of my Chinese name. I was too. It was one of the simpler Chinese characters

to write 師 with only five strokes. The character for "school" has nineteen 學 Chinese characters are made up of arrangements of strokes or lines, varying in number from one to thirty or more. And you have to get in all the right strokes or you may have an entirely different character or word. For instance 士 is the sign for "scholar knight". Leave out the bottom stroke and you have 十 meaning 10. Reverse the cross strokes and you have 土 (earth).

With upwards of 10,000 characters, one needs to start learning early. Children can't



graduate from kindergarten without knowing how to recognize and write a certain number of characters. Most people, I understand, settle for knowing 5000. You need to know 2000 to read a simple daily newspaper. So the 70 that I learned to recognize were a mere drop in the bucket. One of our new missionaries, on starting to learn characters at language school, asked the rest of us if there was an easy way to learn them. "Oh," he was told cheerfully, "the first 1000 are the hardest"!

Well, I thought, if the children are learning Chinese characters, I may as well teach them the English alphabet. So we worked at recognizing and later writing both capital and small letters. I had given each child an English name on starting class with me, and had printed it on their name cards that they wore on their school pinafores. Some of them delighted in trying to "sign" their art. One laddie was very pleased the first time I helped him print his name on a picture, and I was equally delighted as he packeted his work to understand that he was saying, "I'm taking this home so my mommy can see."

I should explain that this kindergarten had three year levels called *hsiao* (small) *chung* (middle), and *da* (large). Most of my pupils were from the *da ban* (large class) but a few were from the others. One pair of brothers, Harry (*da*) and Robbie (*hsiao*) started out with little Robbie wanting to do everything big brother Harry did. If Harry came up to point to the picture of a dog, Robbie wanted to, too. If Harry came up to sing with me, Robbie wanted to, too. In that instance I did the singing (between chuckles) while Robbie beamed sitting on my lap. Well, when we learned the alphabet I told the people with the letter I held up in their names to come up. When I held up A, Harry came forward. Robbie did, too. "Mao A (I don't have an A)" he lamented. But when I held up B he came bouncing up all smiles. He had two B's!

When I first started teaching at the kin-

dergarten I had a very good assistant who acted as translator. But during the last term it was decided that the children would learn more English if no Chinese was spoken. It was a real challenge and I wondered if I could make progress. Then one day I was dismissing the class for recess when one boy, Jack, pointed out the window and called, "Bi Laosoo, it's raining!" I thanked him and then it dawned—I was getting through!

Later when I was teaching another class "He is a boy" and "She is a girl" (the same word in Chinese—*ta*—means "he", "she", "it", "him", or "her"), I chose two children to have the others identify. But when I pointed to one child and said "He is a boy", Nona, Jack's little sister tugged at my skirt, "Bi Laosoo," she whispered urgently. "No a girl." Oops!

In closing, let me use a cheery note. When I finished a lesson on greeting various family members (Hello . . . How are you?), one lad called as I left "Hello, Bi Laosoo. How are you?" Delighted that he'd caught the lesson so well I replied "Very well, thank you. How are you?" Just for a wee moment he hesitated, then brightened and replied, "Happy!"

The Overseas Volunteer programme, is a very rewarding experience. The two-year period gives one a chance to learn to live in and appreciate a different society. You may think, "Two years is a long time." So did I. A friend of mine reassured me, "It'll go quickly. It certainly did. . ."

Not all of us will spend a life time in missionary service overseas. But the church needs those who will go to help for short terms too. All workers are necessary to work to bring in the Lord's harvest. So, my last confession: it's a great experience. You should try it and see.

(See November 1975 *Glad Tidings* for pictures of "A Day in a Church Sponsored Kindergarten in Taiwan" at Suan Lian Presbyterian Church, Taipei. pages 16 and 17.)





# The Newest Overseas Volunteer

Adriana Van Duyvendyk the most recent appointment by the Board of World Mission in the Overseas Volunteer program left for Japan in late October to work in Osaka. Adriana is a graduate of the Kelsey Institute of Applied Arts and Science in Saskatoon. She will be assisting in educational and recreational work in the Osaka area.

When Adriana was in Toronto she made some interesting comments about the orientation course she attended in the summer to prepare her for work in an Overseas country. She indicated that the course had provided an opportunity for her to discover and learn about the differences between countries and cultures as well as providing an opportunity for her to have fellowship with people from various denominations who are considering work overseas. "Tremendous! and the greatest!" were words she used in describing her experience in orientation. Adriana hopes that in Osaka she will have an opportunity to work in a formal school situation—teaching English

and Recreation but she also hopes that she will have an opportunity to work with the retarded and physically handicapped since she has special training and interest in this area.

What is the reaction of church people in Saskatchewan to her serving in this capacity for a couple of years? Surprisingly, some people said "you are needed more in the church here than over there," "you should be staying home—we need your help." Perhaps this was only a first reaction since Adriana has been very active in Young Peoples work in Saskatchewan, but the comments were a surprise to her. Other people however gave her a great deal of help and encouragement.

As Adriana goes to Japan she leaves her activities like organizing Young Peoples Conferences and editing the "Shoestring" in the capable hands of Young people in Saskatchewan with the request "pray for me that I will fulfill God's wishes for me."



# \$\$\$\$\$ WMS ESTIMATES

We are privileged in sharing in Christ's mission through our gifts which support mission work in Canada and Overseas.

Please do not consider these estimates, which were accepted by the **Council of 1974**, as the maximum required to carry on our work. Increases in salaries and expenses, beyond our control, make these estimates less than the minimum required to carry out the work of the Society.

Let us aim to increase our givings to the point where **new** work is planned and carried out in the years ahead.

RILLA V. ADAMSON  
Treasurer

## Education Department

High on the list of priorities of the Women's Missionary Society, W.D., is the work of the Education Department which is administered by Miss Louise Reith, Executive Secretary of the Society. In order to carry out our purpose to encourage groups "to pray, study and serve—to advance the kingdom of God at home and abroad" it is necessary to engage an Executive Secretary, a Children's Work Secretary, an Adult Work Secretary, an Editor for the Glad Tidings, a Manager for the Book Room, Area Educational Resource Staff and Stenographic Secretaries. The main responsibility of these staff members is to help prepare and develop information for use of groups and to assist leaders and officers throughout the Society. Besides the **salaries** for these workers **expenses** for travel, deputation, and conferences must be met. It will be noted that subscriptions to the Glad Tidings only cover a part of the cost of printing and mailing the magazine therefore a grant is necessary to make possible its publication and distribution. The money for the above work in 1976 will come out of 3 funds—the General Fund the Supply Fund and the Legacy Fund.

The amount estimated for this work in 1976 is .....\$136,200

## Board of World Mission

Since 1972 when the integration of the administration of Mission work in Canada and Overseas took place, the WMS (WD) agreed to give financial support to the Board of World Mission. The Board of World Mission in turn "gives leadership to the whole church in all its structures for Mission responsibility and vision." This Board through its staff administers specific mission work in Canada and throughout the world. Overseas staff includes missionaries working as teachers, social workers, nurses, secretaries, ministers, Bible Society promoters and audio visual communicators. In Canada the Board makes grants to aid receiving congregations as well as supporting ministers, deaconesses and lay workers in Extension charges, social work, hospital visiting, Ethnic and frontier congregations and with Canadian Native Peoples.

The amount estimated for this work in 1976 is .....\$345,000



# ES FOR 1976 \$\$\$\$\$\$

## Christian Literature Grant

Each year the estimates include an amount for Christian Literature. This money is sent to agencies in Canada and in Overseas areas like Africa, Geneva, Hong Kong, India, Japan, Latin America, Philippines and Taiwan which distribute Christian literature or sponsor literacy campaigns and encourage Christian writers. Special Gifts are often given to this work. The largest portion of the money used for Christian Literature comes from the Legacy Fund.

The amount estimated for Christian Literature in 1976 is .....\$11,400

## Other Grants

Synodical grants are made each year to Synodicals requesting such assistance for promotion of the Society's work and to French Work, Student Work, the United Nations, Commission on Education for Mission of the National Council of Churches, the Ecumenical Institute of Canada and the Canadian Council of Churches.

The amount estimated for this work in 1976 is .....\$4,060

## Administration

General Office expenses must be met in order to carry on the work of the Society. Besides the salary of the Bookkeeper and Secretarial help these expenses include rent, auditing the books, telephone, postage, stationery and supplies, Insurance, Taxes, Life Membership, the Annual Report, Council Executive and Council Meeting.

The amount estimated for this work in 1976 is .....\$49,700

Please refer to the 60th Annual Report of the Society for a more complete description of the work in each of these areas.

## SUMMARY OF ESTIMATES

|                            | GENERAL<br>FUND | SUPPLY<br>FUND | CAPITAL<br>FUNDS | TOTAL     |
|----------------------------|-----------------|----------------|------------------|-----------|
| EDUCATION DEPARTMENT       | 122,000         | 2,200          | 12,000           | \$136,200 |
| BOARD OF WORLD MISSION     | 258,000         | 26,000         | 61,000           | 345,000   |
| CHRISTIAN LITERATURE GRANT | 4,400           | —              | 7,000            | 11,400    |
| OTHER GRANTS               | 4,060           | —              | —                | 4,060     |
| ADMINISTRATION             | 45,100          | —              | 4,600            | 49,700    |
| TOTALS.....                | 433,560         | 28,200         | 84,600           | \$546,360 |





## in the world

by Marjorie Ross

Geoffrey Johnston, who was the author of the 1974-75 Study book, **Unknown Country** is working towards a doctoral degree at Knox College, and serving as a volunteer to represent our church on GATT Fly. Recently I had a conversation with him in the hope of defining in my own mind what GATT Fly does. It is a new, and, for some, controversial element in the church scene in Canada.

Ross: To begin with, I suppose you know that most of us have not the slightest idea what GATT-Fly is? At an Inter Church Aid Committee meeting a few months ago, someone said they thought GATT-Fly was something we were sending money to help eradicate! I take it that it is not an insect, but a committee?

Johnston: Not so much a committee as a project. It is a joint project of the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches dealing with trade and development issues. Despite the title, which refers to the General Agreement on Trade and Tariffs\* we are concerned with Third World trade questions.

Ross: Right, so now we know that GATT-Fly is what does it do?

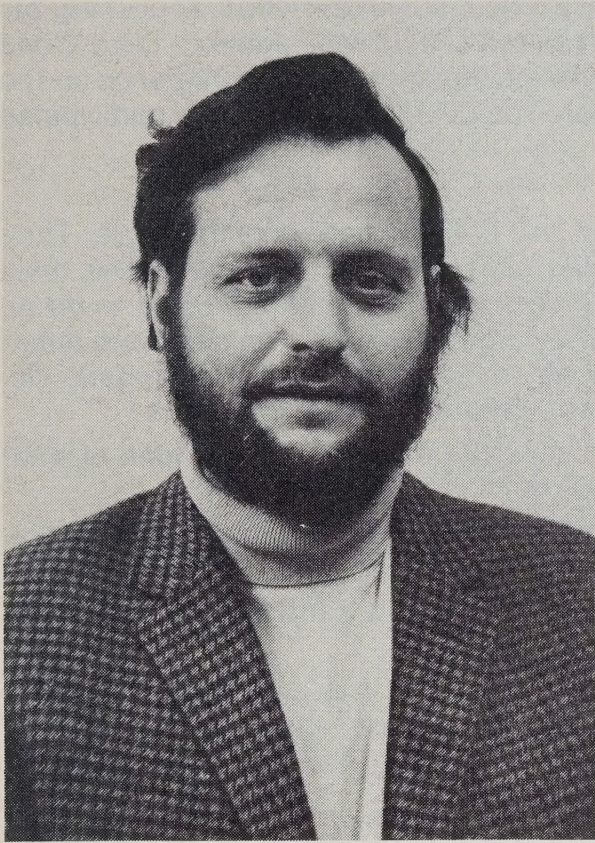
Johnston: Primary to everything else is research. We have to know what we are talking about. On the basis of our research we have from time to time put pressure on the Canadian government, on behalf of the churches, to be somewhat more sensitive to third world problems. We have more recently become involved in public education. Governments take pressure groups seriously when they represent a serious body of public opinion. We started our education programme with people we knew, in the churches and others known as the "development network". These people are usually young, frequently Christian, and invariably committed and concerned about trade and development issues.

Ross: Are many of the members of this "development network" Presbyterians?

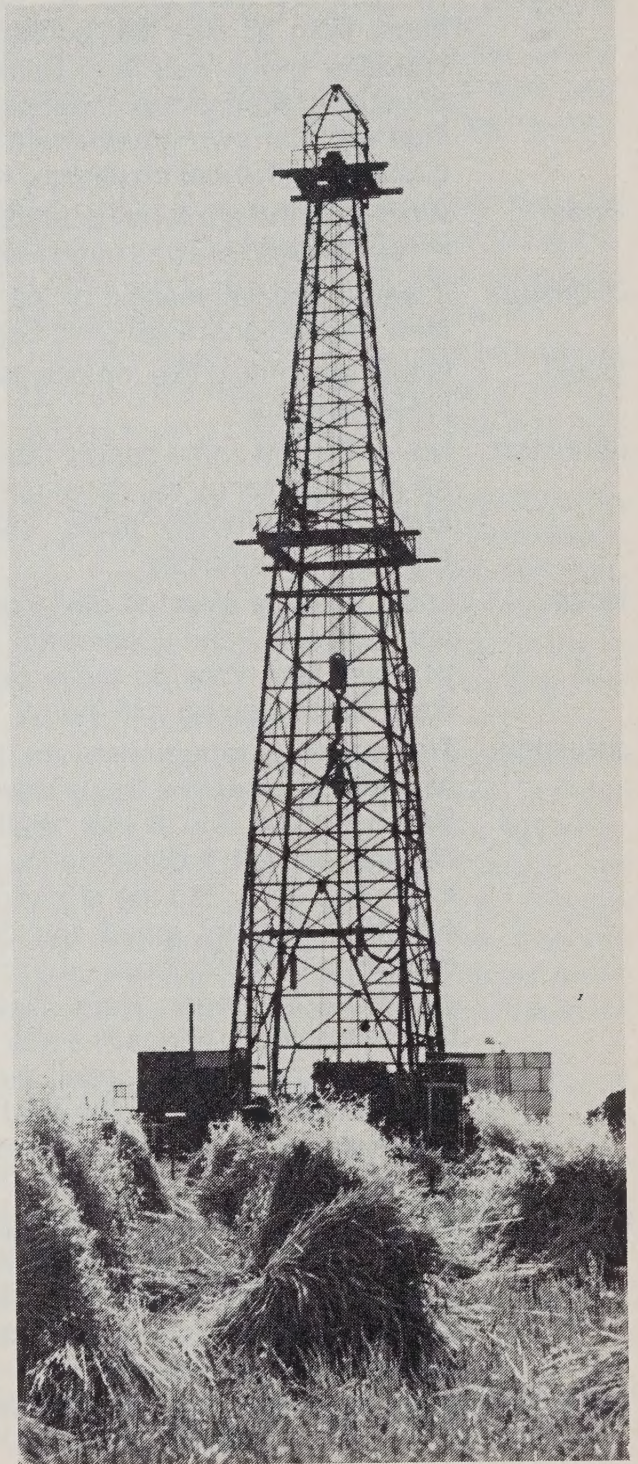
Johnston: I know that there are many people in our church who are concerned about these issues. So far I don't think we have made them aware of what GATT Fly is doing, or put them in touch with people in their communities who share their interests.

Ross: I remember hearing a lot about a pressure group of church people and others who were at the Food Conference in Rome a year or so ago. Were they part of the "development network"?





*Geoffrey Johnston*



*Double Harvest  
“Commodities”  
Canada  
exports*



Johnston: Right. That was probably GATT Fly's best publicized effort at pushing our government to take the position we think it should with regard to Third World countries. I attended (as the lone Presbyterian) another conference at the United Nations this past September. The GATT Fly delegation participated as observers.

Ross: What kind of people were there?

Johnston: All but a few were under 40. About half of them were church people. They came from all over the country, but especially from the West. The most cohesive group was from British Columbia. They seemed to me to be an unusually gifted group of people. They organized their own programme-meetings with our own government people, meetings with other diplomats, discussions with other observers. It was a great education for all of us.

Ross: What was the conference about? I still have only the vaguest idea of what these "issues" are you keep referring to.

Johnston: It was a special session of the United Nations called to discuss NIEO, the New International Economic Order.

Ross: Is that something like the new heaven and the new earth that we read about in Revelations?

Johnston: No—although some people feel it is very utopian. It is a package of proposals put together by the developing countries to reform the patterns and structures of commodity trade, international credit, industrialization and the transfer of technology.

Ross: Look. If you're trying to get your message across, you've got to use words and concepts I can understand. I understood about one word in four of what you just said. Why do these patterns and structures need reforming, anyway? What's wrong with them?

Johnston: The present arrangements are unfair to developing countries. You know, we all grew up when the maps were painted red, and the sun never set on the British Empire, and all that. Well, we know that is over. We have got used to national *political* independence for developing countries, starting with India in the late '40's. But the departure of Western *political* authority from these countries has not meant the departure of economic authority. Economic decisions affecting these countries are, by and large, still taken in the same old offices in London, Paris, New York, and more recently, Tokyo. Naturally these people run things in a way that suits themselves—their companies and their countries. This doesn't necessarily mean that their decisions will be good for development. The goal of the New International Economic Order is to transfer economic power in the same way that political power was transferred.

Ross: But I thought that one of the goals of our aid programmes—both the government programmes and our own church aid programmes—was to develop the economies of these countries and help people to raise their own standard of living. Aren't aid programmes a way of making things fairer for the poor countries? This reform of structures and shifting of economic power away from the richer countries sounds pretty radical.



Johnston: Personally, I feel that aid programmes continue to be valuable, but many of those I know in the "development network" think that aid programmes only blind people to the seriousness of the basic problems. However, I believe that the right kind of aid, put in at the right time, and run by the right people can be very helpful, but only in a country that is already paying its way—or just about. It is not much use in solving the problems of a country that is really in economic trouble.

A good illustration from family life would be the young couple that is struggling to meet the mortgage payments on the house, and the grandparents offer to pay for music lessons for the children. It is very nice, well meant, and the children will benefit from it, but it doesn't get at the family's basic economic problems.

Ross: All right. I see your point. Now, let's go back to that package of proposals for reform you were talking about. Perhaps you could explain, without using any of that economists' jargon, please, what the implications of these proposals are. What was the first thing you mentioned? Commodity trade, was it?

Johnston: That's a good place to start. Every country has to have some sort of balance between what it produces for its own use, and what it sells abroad for money to buy what it can't produce. Anyone living on a family farm will see that they are in exactly the same situation.

Exports which are raw materials, or agricultural produce in its basic form (as opposed to manufactured or processed goods) are called commodities. Canada has always exported commodities. In the beginning it was fish, furs, timber. More recently we have exported minerals and wheat. Most developing countries export only commodities. They sell the rest of us tea or cocoa or copper or whatever, and from the proceeds of these sales they buy machinery and other things they can't make themselves.

Now, if the prices they are getting for their commodity exports don't keep up with the prices they have to pay for their manufactured imports, their account books are going to be in the red. They stay chronically poor. Recently, because of inflation in the developed countries—Canada, Europe, the U.S.—the prices we charge for our goods keep going up. The prices they get for their commodities (except for oil, and temporarily sugar) have not kept pace. A country like Ghana, for instance, has to sell us a much larger quantity of cocoa now than five years ago to pay for the same number of tractors it might want to buy from us.

Ross: So the developed countries feel they have to run harder and harder to stay in the same place?

Johnston: That's it. They know that the gap between them and us is getting wider and wider. They believe that the international economic system is rigged against them, and that's why they want to change it.

(Conversation will be continued in next month's issue)

\* (Ross note: the abbreviation for this is GATT—it is an international agreement which comes up for reconsideration at GATT talks from time to time.)



# New Mission Resources

available from Board of World Mission,  
50 Wynford Drive,  
Don Mills, Ont. M3C 1J7

## Slide Sets

A mission slide set consists of 2" x 2" mounted slides that fit most standard projectors. The slide sets consist of ten slides mounted in 8-1/2" x 11" vinyl sheets, with notes. Price \$4.00 each, 2 or more sets \$3.00 each.

—A PLACE FOR CHILDREN—Four Seas  
Ten colour slides with printed commentary in a three-hole plastic binder on the program of the Christian Communicare Centre in Port Harcourt, Nigeria.

## —SAHEL, WEST AFRICA

Ten colour slides with printed commentary in a three-hole plastic binder on the drought and rehabilitation measures in which The Presbyterian Church in Canada has a part.

## —CHANGHUA CHRISTIAN HOSPITAL—TAIWAN

—describes the work of this hospital in a rural area in central Taiwan, indicating the various departments of the hospital and the aim of the hospital staff.

## —A PICTORIAL NEWSLETTER—FROM RON ARCHER, TAIWAN

—describes the Archer's first few months in Taiwan. This is the first of a projected series of letters from the Archers in pictorial form.

## —FOCUS ON MISSION

—describes how Hopedale congregation planned a mission month. The steps in planning and pictures of displays could help other congregations plan similar events.

## —MAKING MISSION HAPPEN

—is a tool to help individuals or groups decide on issues they will study and follow up with action. The slides show some examples of mission in which The Presbyterian Church in Canada shares.

## Filmstrips

All filmstrips come with a printed script, and the sound on a compact cassette together with a discussion guide.

Filmstrips can be ordered individually at \$5.00 each or any six (6) titles ordered at one time for \$20.00 (boxed in a plastic carrying case).

## —SWINGS 'N THINGS

The joyful sound of little children playing greets one in approaching the UCHIKO-SHI nursery in Yokohama, Japan. Children meet here each day to play, share, sleep, learn in everything that happens in this center of activity.

## —WORKING TOGETHER IN AMKHUT

This filmstrip describes the growth of the educational system in the Bhil area in Northern India. It begins with the arrival of Dr. Buchanan and ends with the Indians assuming administrative and teaching roles. Included are descriptions of the hostels, the village schools and the Abey Home.

## —HELP WANTED NOW

This filmstrip describes the programs of Inter Church Aid, Refugee and World Service. This would be a good introduction to the work of this important committee.



# OFFICERS' ODDMENTS

*January is the "Alpha" month of the year—the beginning—the promise of things to come.*

*New officers, with quaking knees, but high resolve, promise in the Installation Service to do their best, God willing. MEMBERS—Back them up!*

**PROGRAMME CONVENORS** of Groups beginning the Japan-Taiwan study:

- 1. Put in early bids for Audio-Visual helps.*
- 2. Not yet ready for the Alpha beginning, but in the making, are several new Audio-Visual film-strips, one of them "right on" the study-theme. Watch for the announcement of their launching.*

**MEMBERS**—Another brochure in the "Alive" series is coming off the press. Tells of Prince Albert Fellowship House. If you don't yet know the "Alive" pamphlets, make a beginning with this one about a mission home that eases initial urban impact for Indian youth.

*A step into the future—The Estimates—those financial forecastings of the WMS and the BWM—are in this issue. Look them over, with the idea that, beginning now, you will help the forecast become the reality.*

**GROUP EXECS**—Section your February and March meetings to include some discussion of them.

**PRESBYTERIALS** for whom this month is "Omega", the ending of your year, Alpha '76 is just around the January corner. In your Annual Meetings, look back—but forward too.

## Book

### **MUDDY SNEAKERS AND OTHER FAMILY HASSLES**

**by IRENE BURK HARRELL**

**Abingdon Press .....\$3.50**

This book refers to the Generation Gap and gives a good example of how the gap can be bridged. It is about one family who broke the gap through prayer and faith in God.

The book is mainly geared to young people, but adults may also enjoy reading it. A variety of household problems and

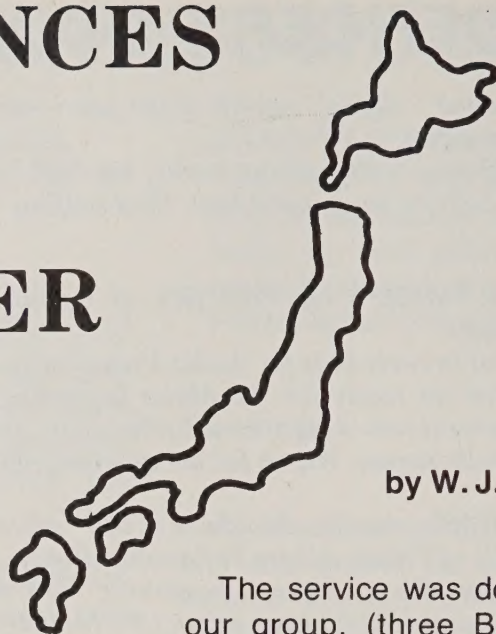
their solutions are described. The author talks about her own experience as a Mother who is constantly worrying or fussing about a daughter leaving her room in shambles or a son leaving his muddy sneakers among the laundry.

This book can be helpful for anyone who is questioning a way of getting through to other persons. Through faith and prayer we have no room for a generation gap, only enough room for God to give us a better understanding of family problems to fill the gap.

—Katherine Allen



# EXPERIENCES TO REMEMBER



by W. J. McKEOWN

When the day of Pentecost, 1975, was fully come, a small group of Canadian Christians was in Honolulu, on the Pacific island of Oahu. I was one of them as we worshipped in the native Congregational Church, Kawaiahao. There were two thousand people there, representing many races, and from many countries, who heard three young Hawaiian university graduates speak briefly on "What The Holy Spirit Means To Me" and receive the message from the Hawaiian minister of the church. Then to join in full-throated singing, aided by the mighty Aeolian-Skinner organ, of the oldtime evangelical hymn: "Living For Jesus A Life That Is True."

It was truly a spiritual experience to remember. The people, who had become Christian through missionary enterprise, were now sharing the mission of salvation with visitors who, supposedly, were souls lighted with wisdom from on high.

The service was doubly meaningful for our group, (three Baptists, two United Church, and a handful of Presbyterians) under the leadership of the Reverend Bob Jackson, of Knox's Presbyterian Church, Galt, Ontario. We had been in Japan, where we saw at first hand the fine work carried on by the Korean Christian Church in Tokyo. On Sunday, May 4, we were met by Mavis Hyndman, and a Korean named Sam, who turned out to be Rev. Sam Choi, general secretary of the Korean Church in Japan. We were divided into two groups; one to go to Yokohama, and the other, led by Mavis to Kawasaki. A fast jaunt by train and bus through crowded Tokyo.

I was along with those who shared in the worship conducted by Dr. In Ha Lee, the highly respected moderator of the Korean Christian Church in Japan. While on a speaking mission to The Presbyterian Church in Canada, some years ago, this man of gentle voice and strong conviction was a weekend guest in our manse at Drummond Hill, Niagara Falls. It was good to renew the friendship that had begun in Canada, and to see at first hand the strength of Christian witness shown by our sisters and brothers of the Korean Church in Japan. For theirs has not been an easy, or comfortable task. They have been treated as underdogs over the years by





*Rev. Kun Sik Kim, Yokohama*

Japanese society, have suffered discrimination, but are beginning to see, even dimly, their way up from under the burden of race. That Sunday morning we Canadians knew we were among Christian folk of quiet dignity, happy in sharing with us the mission of salvation.

Our next journey took us by air to Taiwan. It was evident to us, as we came in over Taipei, that the land was well-named Formosa, the Beautiful Isle. And we who were Presbyterians felt we belonged, through our kinship with the indomitable George Leslie MacKay, whose early determination to bring physical health, education, and the gospel of salvation to the people, is still a vital force on the island.

We received an exuberant, and wholehearted welcome to Taipei from Wilma Welsh and Diane Petrie, two representatives of our church there. In busy Taipei, they took us to the MacKay Memorial Hospital, in the heart of the city. It is an old building now, but still serviceable. Mainly obstetrics, gynecology, and pediatrics are done here now. Altogether a hospital staff of a thousand (including chaplains and doctors) tend to over six hundred outpatients a day. There is also a suicide life-line program, encouraged by the government,

that gives twenty-four hour professional service.

It was on then to Tamsui, to see the grand, modern building that is the MacKay Memorial Hospital there. Here the vastly important work of training Taiwanese nurses is going on. We saw two of the classes, with about forty girls in each. It is of interest to those who know of the dedicated service to Formosa of Hilda Her-manson, as nurse, that the present head of the nursing school is Susie, whom she trained.

On then to see Oxford College, established by George Leslie MacKay, the "Blackbearded" pioneer for Christ, from Oxford county, in Ontario. Here, the work carried on by his son, Dr. George Leslie MacKay, has grown tremendously. The old, original building, made of bricks from Hong Kong, and put together over ninety years ago by a mixture of rice, sugar, and earth, still stands and serves an enrolment of some six thousand students. Other buildings are there now, of course. Farther on was the theological college, with one hundred and thirty-eight students. Also its chapel among the trees, with the grave of Dr. Dickson nearby. In the old cemetery, along with the marble markers to the MacKays—parents and son— was a simple one for Flying Officer W. L. MacKay.

Born on the island, Leslie MacKay was a fellow student at the University of Toronto, and lived at Knox College. A graduate in Honours Arts in 1938, he went to England, where he landed a job on Fleet Street, as a journalist. World War II ended that career when Les came back to Canada and joined the RCAF. His Spitfire was shot down in 1942 over the North Sea. His memorial in Taiwan reads: "We asked of Thee Life, and Thou gavest it him, even length of days for ever and ever."

Since coming home to Canada I have had the privilege of meeting with, and hearing the joyful Arirang Chorus, of the Korean Christian Church in Japan. They





*MacKay Memorial Hospital, Obstetrics Department.*

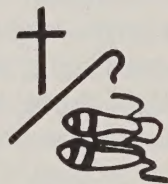
brought with them this message from Dr. In Ha Lee: "In their messages and their presence with you, they will be expressing the joy and possibilities of sharing more fully the good news of Jesus Christ, a witness to our common Christian mission calling. In this your centennial year, the exchange has been both ways in each of our specific situations—people meeting people for faith and encouragement and growth, Canadians and Koreans sharing the joy of new life in Jesus Christ".

Pentecost was not over and done with when Peter addressed the thousands from over the known world, that day in old Jerusalem. It lives. It thrives. And, as the Korean ladies sang their closing message, shared with their audiences from Vancouver to Montreal, they made that fact plainly known. The tune was Irish, the Londonderry Air, but the words were everyman's and every woman's in Christ:

"I cannot tell how He will win the nations

....  
But this I know, all flesh shall see His glory,  
And He shall reap the harvest He has sown".

*Rev. R. Jackson who led the group of seventeen people to the Orient told me that the basic reason for taking the tour was to visit the churches in areas which are supported by The Presbyterian Church in Canada. All members of the group were deeply interested in the mission work of the church and felt they received a great insight on the trip. Places and people came alive. "This was our first trip," he said "but further tours are projected." Mr. Jackson was high in his praise of the people he contacted in the churches overseas.*



**BWM**

One of the little known mission advances came to the fore in the Board of World Mission Finance Committee Meeting. The Committee was meeting to finalize 1976 estimates. As Synod after Synod reported it became evident that a number of aid receiving congregations had increased their giving by a large percentage



accepting the challenge of stewardship toward their minister's stipend and travel costs. Many had met the whole of the increase in stipend of \$1100 set by the General Assembly. Some had done more, despite increases in cost of living across the nation. Mission fields are showing Canada that in the Church, inflation can be overcome by shared responsibility.

**Miss Catherine Watson** has resigned from the Chinese Church, Victoria, B.C. where she served in Kindergarten work for nine years. She has been appointed Hospital Visitor in Toronto where she will serve half time at Riverdale Hospital and be involved in study.

**Eleanor Knott** will return to India early in the new year. She has been teaching at the Helen Macdonald High School for girls in Jhansi and will return to Jhansi. The High School is part of the educational work of the Diocese of Lucknow. She is available to serve with the Diocese. She has had a busy furlough in Canada doing camp work, intensive deputation and further studies.

### **Korean Christian Church in Japan to Lower Sackville, N.S.**

Mission is a two-way street. When the Andersons left Japan in the spring of 1974, an offering was taken at their farewell service, and sent with them to the next extension charge in Lower Sackville, N.S. The Moderator of the General Assembly of the Korean Christian Church in Japan, on making the presentation, said that this was a pledge of the interest and prayers of the Church in Japan, and commissioned the Andersons to look upon their new work in Canada as mission work from the Korean Christian Church in Japan.

When the congregation was formally

organized, and a board of managers set up, the funds were handed over, and the matter of their use was discussed. The decision of the board was to purchase a communion set, one of the congregations needs, and to receive it as the gift of the KCCJ. On World Wide Communion Sunday, the set was dedicated and used for the first time. Dr. Tai Young Huh, a member of the Korean Community in the Halifax area, took part in the dedication ceremony, presenting the set on behalf of the donors. A gift of a silver chalice and communion linen, given by Dr. and Mrs. D. B. MacKay, were also received on that day.

The communion set will continue to serve as a constant reminder of the link between the Canadian and Overseas Churches. The Korean Christian Church in Japan is of special interest to the Synod of the Atlantic Provinces, because the first Missionaries of our church to Korea were sent from here. In this area also is the home of Dr. L. L. Young, the first full time Missionary to the Korean Christian Church in Japan during the years of its organization and growth.

# NEWS

### **Larger Church Union in India?**

Bangalore—Recommendations that may well lead to the union of three major Indian denominations were recently approved by a Joint Theological Commission, and are now being sent to the participating churches for study and comment.

The churches involved are the Church of South India (CSI), the Church of North India (CNI) and the Mar Thoma Church (MTC).

The recommendations are contained in a Declaration which outlines the possible



union between the three churches, "keeping in mind the ultimate goal of all Christ's people in India for the fulfilment of the mission of the Church".

The first three points of the Declaration read (in full):

"Our relationship of full communion is basically a relationship in and through Jesus Christ, expressed in the theological agreements on Scripture, the two great Sacraments of the Gospel, the historic Creeds as witnesses to the Faith, and an episcopate which is both 'historic' and 'constitutional'.

The present theological agreement on the above topics among the three churches is sufficient to warrant further growing together in unity. There is, however, need for a continuing discussion of the historic Faith and Order of the church in the context of Christ's mission to India today, and of the unity of the church in the wider setting of the unity of mankind as a whole.

The growing together of the three churches needs to be expressed through structures which will enable our churches already in full communion to learn further from each other, and to unite in projects of

service with particular attention to the hopes and aspirations of our fellow men and women in India for fuller life, human dignity and social justice, and of witness to salvation and the destiny of man in Christ".

The remaining two points are made up of procedural recommendations.

The Joint Theological Commission unanimously accepted the Declaration and commended it to the three churches for their consideration, comments and/or acceptance. It requested that reactions or decisions be sent in as quickly as possible so that they could help constitute the agenda for the next Commission meeting, scheduled for June 1976.

The CSI resulted from a union of three churches in 1947, the CNI came about when six denominations united in 1970, while the MTC, legally constituted in 1889, traces its origins to early Christian centuries.

The name tentatively suggested for the new church is Bharath Christian Church (Bharath is the ancient name for India).

Reprinted from Christian Conference of Asia News.



### **Knox, Burlington**

A CGIT anniversary service was held in October to celebrate 60 years of Canadian Girls in Training.

Nineteen girls, along with their leader, Mrs. Carolyn Wilkins, formed the choir and sang several songs—"Happiness Is The Lord", "When You're Young", and "He's

Everything To Me"—CGIT Hynn for the 60th.

Mrs. Margaret Taylor of Belleville, was the guest speaker, and asked the question, "Who Is That Girl In Your Mirror?"

A reception was held after the service for all present. Former CGIT members of Knox, as well as several of the other CGIT



groups in Burlington also attended the service. The WMS and the Margaret Taylor evening group provided the lunch.

### **Waterloo-Wellington Presbyterial Fall Rally**

One hundred and forty-two women from all parts of Waterloo-Wellington Presbyterial attended the Fall Rally at Knox's Church, Cambridge.

Mr. T. Campbell Taylor challenged the women in the devotional period. We know about the birth, life, and death of Jesus but how many of us really know him: know the power of God in our lives?

China has shown a new direction for the human race, a great break-through of the human spirit, Dr. E. H. Johnson told the gathering. In 1941 only 10% of the people of China were literate. Today all children have the opportunity for education. There is food, clothing, shelter, and medical care for everyone. One who saw the old China and goes back to the new China says, "Surely God was here."

Choir members from the Presbyterian Churches in Galt led in the singing of hymns and a ladies' trio gave two numbers.

Mrs. Sanford Reid thanked the speaker and choir.

### **Maitland Presbyterial Rally**

A WMS Rally was a special event held in St. Andrew's Church, Wingham, in October. Nineteen auxiliaries' history and highlights were given in a pageant entitled "Remembrance". Each representative wore a sash indicating the society's name, and also the date of organization. The historian named groups that are either amalgamated or disbanded. Mrs. Bob Campbell conducted devotions on the Centennial theme. An entertaining skit was given by South Kinloss WMS.

### **British Columbia Synodical**

The Fall meeting of the British Columbia Synodical was held at Fairview Church in Vancouver in October with approximately 50 ladies in attendance.

"What do we reflect?" "Are we a mirror?" was the theme, and on the opening night the service was conducted by the Rev. Paul Walker of Fairview. The following day devotions were conducted by Mr. Doka, Superintendent of missions in British Columbia. A Bible Study on Philippians 2, verses 1-11, and workshops on the adult, girls and children's study packets occupied the morning session. The literature secretary, Mrs. Ruth Embree had an interesting display of books and attention was drawn to the "60 years of CGIT".

Mrs. Szasz of Nanaimo WMS gave a very interesting and comprehensive report on the North West Conference held at Spokane.

### **An Office Aside**

Strange—the conversations in car pools! In ours, voices rose hotly as we argued the identity of the twelve Disciples. Reminded by my husband to settle the dispute by asking one of our 'authorities' in the WMS office, I consulted Miss Mabel Booth. She quickly came up with this rhyme she had learned years ago and we have all now committed it to memory and are feeling quite smug. (Especially The One Who Was Right!)

"These are the twelve apostles names,  
Peter, Andrew, John and James.  
Then came Philip, Thomas too,  
Matthew and Bartholomew.  
James the one they call the less,  
Simon, also Thaddaeus.  
12th disciple Judas made:  
Jesus was by him betrayed."

(Consult Matthew 10  
Verses 2 to 4)

—H. Findlay.





*Heather Vasey,  
President of  
Glenview CGIT Group  
describes a  
Toronto CGIT  
Rally in her own  
words.*

CGIT has been sixty years in the making. There have been sixty years of singing, laughing and getting to know God. Girls across Canada have been coming to

CGIT to find some direction and purpose for their lives, for sixty years. Much of this was brought to our attention at the 60th anniversary celebration held at Massey Hall.

In the early evening of October 19th over eight hundred girls assembled ready to march down to Massey Hall. I do admit that it must have been quite a sight for many astonished onlookers, to see such a mass of CGIT girls out on such a chilly evening. Finally with bands playing, flags flying, and feet marching we arrived at Massey Hall. Here CGIT'ers of all era's were reunited. Massey Hall was ablaze with the shining faces of Toronto's CGIT girls.

The program that had been worked on for so many months was excellent as amateur talent goes. No one seemed to mind, the occasional forgotten phrase, sour note or misplaced dance step. In fact it helped to break down the barriers between the performers and the audience. If this celebration did nothing else it unified CGIT, no longer was it many different groups. We became as one. Never in my life have I felt so loyal and so vital a part of CGIT as when I heard the national chairman, Dale Wagner speak of CGIT's creation, founding and future. It made you proud to be a CGIT girl. My major disappointment was the fact that Massey Hall was not full to overflowing. No girl in CGIT should have missed such an occasion!

**BIRKS**  
J E W E L L E R S

feel it a privilege to work with your  
Society in furnishing your insignia  
and welcome your personal business at any  
of our stores across Canada.

*Henry Birks & Sons Limited*





# Women's Missionary Society (W.D.) The Presbyterian Church In Canada. Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 Telephone 429-2840

## OFFICERS AND EXECUTIVE MEMBERS

### **PRESIDENT**

Mrs. J. A. Newstead,  
5 Nealon Avenue,  
Toronto, Ontario, M4K 1Y8

### **PAST PRESIDENT**

Mrs. J. M. Burnett,  
30 Henderson Ave.,  
Thornhill, Ontario, L3T 2K3

### **VICE PRESIDENTS**

Mrs. W. E. McCutcheon,  
30 East 12th St.,  
Hamilton, Ontario, L9A 3X1

Miss Mary Hamilton,  
227 Moore Ave.,  
Toronto, Ontario, M4G 1C6

### **SECRETARY**

Miss Isabella T. Hunter,  
Apt. 809, 10 Hogarth Avenue,  
Toronto, Ontario, M4K 1J9

### **TREASURER**

Mrs. W. H. Adamson,  
Room 100, 50 Wynford Drive,  
Don Mills, Ontario, M3C 1J7

### **SUPPLY SECRETARY**

Mrs. W. E. McCutcheon,  
30 East 12th St.,  
Hamilton, Ontario, L9A 3X1

### **SECRETARY FOR CHRISTIAN LITERATURE**

Mrs. K. Rayner,  
15 Capron St.,  
Paris, Ontario N3L 1P8

### **MEMBERS WITHOUT PORTFOLIO**

Miss Doris Blaise,  
Apt. 1114, 6630 Sherbrooke St. W.,  
Montreal, Quebec, H4B 1N7

Mrs. J. D. Cleghorn,  
15 Brentwood Avenue,  
Guelph, Ontario, N1H 5M5

Mrs. Wm. Fitzsimons,  
160 Maria Street,  
Peterborough, Ontario, K9A 1B9

Mrs. D. F. Hazell,  
51 Southvale Drive  
Toronto, Ontario, M4G 1G1

Mrs. W. Henry,  
5 Wellesbourne Crescent,  
Willowdale, Ontario,  
M2H 1Y6

Mrs. H. Hogg,  
35 Batterswood Drive,  
Agincourt, Ontario, M1T 1S2

Mrs. L. M. Johnston,  
Apt. 311, Hillview Towers,  
60 Bridge Street West,  
Belleville, Ontario, K8P 1J3

Mrs. J. C. McBride,  
1 Roycrest,  
Willowdale, Ontario, M2N 1R1

Miss E. L. McClelland,  
79 Mason Blvd.,  
Toronto, Ontario, M5M 3C9

Mrs. J. E. McGillivray,  
Apt. 401, 40 Walmer Rd.,  
Toronto, Ontario, M5R 2X4

Mrs. Allan Neal,  
1012 Kensington Blvd.,  
Sarnia, Ontario, N7S 1N2

Mrs. N. Parish,  
80 Haliburton Avenue,  
Islington, Ontario, M9B 4Y4

Mrs. G. H. Peckover,  
R. R. #3,  
King, Ontario, L0G 1K0

Mrs. R. Rosevear,  
80 Banbury Road,  
Don Mills, Ontario, M3B 2L1

Mrs. J. R. Waldie,  
145 Cosburn Avenue,  
Toronto, Ontario, M4J 2L2

Mrs. Gordon Whitton,  
13 Wiley Street,  
St. Catharines, Ontario, L2R 4E4

### **MEMBERS FOR WIDER REPRESENTATION HAMILTON AND LONDON**

Mrs. Carl Remus,  
Box 34, Queen Street,  
Paisley, Ontario, N0G 2N0

### **QUEBEC AND EASTERN ONTARIO**

Mrs. L. J. Cowper,  
Box 38,  
Spencerville, Ontario, K0E 1X0

### **EX-OFFICIO MEMBERS (SYNODICAL PRESIDENTS)**

Mrs. M. M. Young,  
2946 Colwood Drive,  
Nanaimo, British Columbia, V9T 1V5

Miss M. Middleton,  
177 Third Street S.W.,  
Medicine Hat, Alberta, T1A 4C5

Mrs. P. Zychowka,  
1355-7th Street East,  
Prince Albert, Saskatchewan, S6V 0V2

Mrs. H. T. Johnston,  
1433 Murray Avenue,  
Thunder Bay, Ontario, P7E 5A7

Mrs. A. Mundell,  
R. R. #2,  
Wingham, Ontario, N0G 2W0

Mrs. C. M. Snider,  
"Springvale" R. R. #2,  
King, Ontario, L0G 1K0

Mrs. Carman Brown,  
Box 311,  
Cardinal, Ontario, K0E 1E0

### **BOARD OF TRUSTEES**

Miss E. L. McClelland  
Mrs. W. E. McCutcheon  
Mrs. G. R. Pye  
Mrs. G. L. Wallace  
Mrs. D. F. Hazell

National Office Staff,  
Room 100, 50 Wynford Drive,  
Don Mills, Ontario, M3C 1J7

### **EXECUTIVE SECRETARY**

Miss Louise A. Reith

### **SECRETARY FOR CHILDREN'S WORK**

Miss Mabel Booth

### **SECRETARY FOR ADULT WORK and EDITOR OF GLAD TIDINGS**

Miss May Nutt

### **MANAGER, WMS BOOK ROOM**

Mrs. M. MacDougall



## 1975-76 STUDY RESOURCES

### FOR ADULT GROUPS

A packet on the theme "Christian Presence in Japan and Taiwan"

- eight program outlines with worship suggestions on the Christian Church in Japan and Taiwan and the Christian Conference of Asia
- a Prayer Calendar for the year
- Maps, Charts and Pictures

\$2.00

### FOR TEENAGE GROUPS

High Wall, Low Wall, No Wall by Ruth Cheney. A guide with suggestions for six sessions on "walls" that divide people and how these may be broken down. Offering emphasis and information about Affiliation.

\$2.00

### FOR CHILDREN'S GROUPS

All Our Days, Laugh and Praise by Morris D. Pike

A guide entitled "Worship Anytime Anywhere" by Morris D. Pike

—these materials are designed to help children grow in awareness of the importance of worship and to share in the experience of worship.

Learning-Giving Emphasis on Kindergartens in Japan

\$3.00

## ADDITIONAL RESOURCES

for adults on Japan/Taiwan theme

**The Arirang Chorus** .....\$3.95

A C-70 Cassette of sacred and folk music recorded by the Korean Women's Choir of the Korean Christian Church in Japan while participating in the Centennial Celebrations of The Presbyterian Church in Canada. Included in the sacred music are such favorites as The Holy City and How Great Thou Art.

**New Songs of Asian Cities** .....\$1.00

edited by I-to Loh

Is a collection of 62 Christian songs—many explicit expressions of the Christian faith in the urban context in Asia. The words and music are included. The editor states "Unison singing is natural in Asia . . . it is my hope that the songs will be sung in unison."

for children on Japan

Grades 1-3

Aiko and Her Cousin Kenichi, Audrey McKim .....\$1.75

Leader's Guide, Jo Carr ..... .75

Grades 4-6

Long Night to Tokyo, Marianna Prichard .....\$1.75

Leader's Guide, Marianna Prichard ..... .75





FEBRUARY 1976

***GLAD TIDINGS***



## **FEATURES**

- 3 Another Centennial! by Louise Reith
- 6 Girls' and Boys' Festivals in Japan by Mabel Booth
- 9 Cancelled Prayer by Helen Fairbairn
- 11 Training for Leadership in Overseas Churches
- 16 Women and Systems by Agnes Roy
- 22 The New Hebrides—The Mission Continues

## **COLUMNS**

- 14 Prayer by Muriel Sharp
- 19 In the World by Marjorie Ross
- 25 Officers' Oddments
- 30 WMS Highlights

## **PHOTOS**

- 11, 12, 13—R. Hummelen
- 22—Pridham's

## **GLAD TIDINGS**

**FEBRUARY 1976**

**VOLUME 52 NUMBER 2**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Another Centennial! 1876-1976

## SPECIAL MEETINGS

### WOMEN'S FOREIGN MISSIONARY SOCIETY

---

At the suggestion of the Foreign Missionary Society Committee of The Presbyterian Church in Canada a meeting of ladies will be held in the Lecture room of Knox Church, Toronto, TUESDAY, 15th inst. at 4 o'clock, p.m. to take into consideration the propriety of organizing a Women's Foreign Missionary Society to act as a subsidiary to the Foreign Mission Committee of The Presbyterian Church in Canada with a special view to missionary effort among women and children of heathen lands. As it is proposed that the Society which may be formed shall have branches throughout the country ladies from a distance who can be present will be especially welcomed.

If you had been a reader of The Globe, a Toronto morning paper in the year 1876 and had read the advertisements on February 12 and February 15 under the heading "Special Meetings" you would have seen the above notice.

In response to that notice interested women did gather in the Lecture room at Knox Church where the Rev. Dr. MacLaren, Convener of the Foreign Mission Committee and the Rev. Dr. Topp, Minister of Knox Church expressed to them the wish of the Foreign



Mission Committee that a Women's Foreign Missionary Society be organized similar to women's organizations in the American Presbyterian Church. Evidently the women who attended that meeting were interested and ready to proceed immediately for a committee of representative women was appointed to work with Dr. MacLaren and Dr. Topp to draft a constitution and by-laws for the Society.

On **March 21, 1876** another meeting took place at which **The Woman's Foreign Missionary Society, Western Division** was organized, the Constitution and By-Laws adopted and a Board and Officers appointed. Mrs. W. MacLaren was the first President and Mrs. Ewart, Secretary.

Note: It is interesting to note that the Committee appointed by the 1875 General Assembly of The Presbyterian Church in Canada to set up Boards and Committees of the new Church recommended "that the Foreign Mission Board shall be in the meantime divided into two sections, one comprising the members in the Provinces of Ontario, Quebec and the Northwest, and the other those of the Maritime Provinces, each section to have charge of the Missions now in connection with the western and eastern portion of the Church respectively, and such other missions as may be assigned to them by the General Assembly; the Board to hold at least one joint meeting during the year, and to combine the reports of the operations in one report, to be submitted to the General Assembly."

As the Woman's Foreign Missionary Society was related to the western section of the Board it was known as the "Western Division".

On April 4, 1876 the first monthly meeting of the Society was held in Knox Church, Toronto when 50 women enrolled as members.

In June 1876 the General Assembly approved the Constitution and the Society was committed to the Church. The stated "Aim" of the Society, "To aid the Foreign Mission Committee in the support of its work among heathen women and children, to interest women and children of the church in this work, and to call forth in a systematic way their prayers and free-will offerings on its behalf."

From the beginning the organization and management of the Society was entirely in its own hands. It was auxiliary to the Foreign Mission Committee which governed all appointments, salaries and regulated all affairs on the field.

## **Growing through the years**

In the first year of its existence there were 18 Auxiliaries and 3 Mission Bands organized. The first auxiliary outside of Toronto was organized in Lancaster, Ontario by Rev. Mr. Ross. Dr. MacLaren and many other ministers were instrumental in organizing groups. In the first year the monthly Envelope System was adopted—12 small envelopes in a larger envelope.

At the first Annual Meeting it was decided to pay the salary of one lady missionary in India and to assist in the support of a second. By the 20th Annual Meeting 16 lady missionaries were being supported.

1883—Life Membership Certificates (cost \$25.00) were issued for the first time and the motto "The World for Christ" was chosen.

1884—the "Monthly Letter Leaflet" began to be printed—until that year missionaries' letters were copied by hand and sent to local groups, for to the W.F.M.S., the distribution of "Missionary Intelligence" was a major priority.

The subscription rate to the "Monthly Letter Leaflet" was 12c. a year. In 1897 the



name was changed to Foreign Missionary Tidings the subscription rate was raised to 15c. in 1899. By 1901 there were 16,406 subscribers.

- 1885—Annual Thankoffering meetings were begun. The women of the W.F.M.S. were first of all "Church women" and did not wish to take support from any other work of the Church which was shown in 1886 when the Secretary wrote in her report: "Now as we are assured that no scheme of our church has suffered in consequence of this additional call upon our givings we think we may take courage and urge the claims of this Society."
- 1891—the Foreign Mission Committee proposed that applications of women for foreign work go to the women's Board.
- 1897—the Ewart Missionary Training Home was opened. For some years the women of the W.F.M.S. had realized that women who were appointed as missionaries must be trained for their work. It was named in memory of the Secretary, Mrs. Ewart, who had died a short time before but whose enthusiasm had been largely responsible for beginning the Training Home.
- 1902—A room was secured for an office in the Confederation Life Building and Miss Jessie Parsons was appointed Secretary and Treasurer of Publications.
- 1904—Miss Margaret Jamieson, who had served in India was appointed as a Travelling Secretary to promote the work of the Society.
- 1906—Gradually as the number of groups increased Presbyterials were organized. By 1906 there were 29 Presbyterials.
- 1909—At the Annual Meeting approval was given to Associate Societies. In that year a meeting of Presbyterial Presidents held in Hamilton considered the establishing of Provincial Boards and this was confirmed at the 34th Annual Meeting. This was never carried out because of the proposed amalgamation of the Home and Foreign Societies.
- 1910—The Foreign Mission Committee requested the W.F.M.S. to consider sympathetically some plan of amalgamation with the Women's Home Missionary Society, which had been organized in 1903.
- 1912—A basis of union of the W.F.M.S. and W.H.M.S. was drawn up by a joint Committee representative of both societies.
- 1913—The basis of the proposed union was accepted.
- 1914—Amalgamation took place resulting in The Women's Missionary Society, W.D. The W.F.M.S. brought to the new organization thirty-four years of experience and a great tradition of sacrificial service and generous giving of time and money. For the first thirty years officers of the Board had paid their own expenses to Annual meetings. The importance of the whole work was always stressed. As was stated:

"The principle of giving for the whole work was a source of strength and security which it would be hard to over-estimate. Temptations to depart from the rule were frequent. Requests for special objects had to be met and answered again and again. The results of this policy was that contributions advanced year by year".

Another Centennial! A Centennial worth remembering! As the second century of The Presbyterian Church in Canada begins it is hoped that the women of the church will show the same support of the Church's Mission as did the women of 1876 who responded to that newspaper advertisement of one hundred years ago.



# *Girls' and Boys' Festivals in Japan.*

## **GIRLS' FESTIVAL**

Sue is one of nine sisters in the Okada family. For this reason the Doll Day, a festival for little Japanese girls, was very important in her family. It also had special significance in the Okada family because the ninth daughter was born on March 3rd, the date of the Doll Day.

The Doll Day festival came originally from China in 790 A.D. From that time, generations of little girls have celebrated this festival.

In the Okada home, to celebrate this special occasion, a room was set aside to display the ceremonial dolls which had been passed from one generation to another. On one wall was placed a folding bamboo screen. Hanging from the ceiling was a silk drape on which was embroidered the family symbol, five oak leaves.

In front of the screens was placed a staircase-like stand, covered with a red carpet. Because of the number of girls in the family, eight or nine steps were required to hold all the ceremonial dolls in the Okada family, for with the arrival of each daughter, the father and mother presented the baby with a new doll.

On the highest step two dolls were placed to represent the Emperor and Empress of Japan. These were hand-carved dolls, dressed in expensive ancient costumes, embroidered with costly gold thread and each sat on its own cushion. On the right and left of these two dolls were electric lamps.

Dolls to represent the ladies-in-waiting or servants of the Emperor and Empress were on the second step. Between the servants a comport-style plate was piled with rice cakes to be served to their master and mistress on the step above.

as told to Mabel Booth by Sue Okada



The advisers to the Emperor and Empress occupied the third step and on the fourth step were men and women of the court and on the fifth the musicians, each sitting on a pink or white cushion, embroidered in gold. On the lower steps were miniature chests of drawers for the rice cakes served during the festival.

As the doll festival is celebrated in the spring, miniature cherry blossoms were placed on the right and orange blossoms on the left of the steps surrounded by a little fence. In front of the set of steps was a special carpet for the festival and cushions for the guests.

In Sue's family, the doll festival was celebrated for a month. During this time, she recalls her youngest sister inviting her friends to come home with her after school. A special tray was prepared with small wooden bowls on which were painted beautiful pictures, tea cups and



chopsticks, all of which were made especially for children and used only for the doll festival. The friends sat on silk cushions on the carpet before the set of dolls. They were served small portions of rice, fish, chicken, carrots, bamboo shoots, dried mushrooms and rice cakes. This food was cooked by her sister, "with the help of her mother", Sue added, in small pots over a miniature charcoal heater. "Everything is very small", said Sue. "Part of the joy of entertaining was that the guests could enjoy playing with the dolls."

The rice lozenge cakes are made specially for the doll celebration. They are made in the shape of a double triangle in a tier of three—white, green and red—stuck together with a sticky substance.

Some Japanese girls celebrate for as short a time as three days, but in Sue's home the celebrating continued for a month, from March 3rd to April 3rd. "This is the most enjoyable time in a little girl's life", said Sue, "because the girls can entertain their friends and also it is a time when girls receive gifts."

Because the Okada family had nine girls, extra dolls were displayed around the room. There were large paper scrolls on which were painted pictures of the Emperor and Empress. Arrangements of peach blossoms were placed beside or in front of the scrolls.

"In Japan," said Sue, "many people are under the influence of Buddhism and before and after eating say a prayer of thanksgiving for the food. We appreciate the food because it is so high priced. You can't imagine how expensive food is in Japan and so when we are on our best behaviour not even one piece of rice is left in the bowl".

During the time of the doll festival in March, the department stores have displays of dolls and sell small dolls to those who wish to give presents to the girls to celebrate this special festival.

"Do girls celebrate this festival today?"

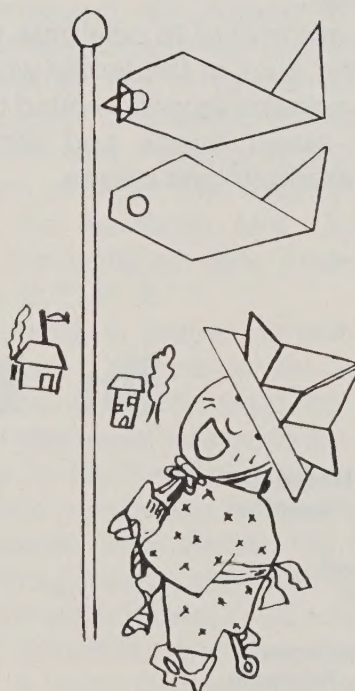
"After the war, in the late 1940's, the Japanese people tended to forget the doll festival. They were busy rebuilding their homes, food was scarce and many people were starving. It was too expensive for the common people of Japan to celebrate the doll festival. After Expo '70, the Japanese economy boomed. The traditional doll festival was revived and celebrated again.

"Do all families recognize this festival?"

"The rich people have very fancy sets of dolls but those who can't afford to buy them make and dress their own. The latter, of course, would not have a special room for the set of dolls but a special corner of their living room would be set aside for this festival. After the war, houses tended to be smaller and many people were housed in apartments. Sets of dolls in glass cases have become the fashion."

## BOYS' FESTIVAL

In late April and early May, streamers in the shape of carp are seen flying from tall bamboo poles all over Japan to celebrate the Boys' Festival. The carp is believed to be the most courageous of all fish. It has





enough fighting spirit to swim against the currents and even up waterfalls. For this reason it is considered a good example to young boys. "Boys must have ambition and courage," says Sue, "for when the enemy comes, they need to have courage to fight. When a boy is born into the family, the parents are very willing to welcome him."

The fish placed on the bamboo pole has an open mouth and when the wind blows into the fish's open mouth it floats in the breeze as if it were swimming up a river. On the top of the pole as well, is a gadget which, when the wind blows, makes a sound like "gurgle, gurgle, gurgle", representing water running down the river. Often in Japan, the father will give his son a ceremonial sword which is on display during the festival. Other gifts received by boys are figures of a bear wrestling with a boy, a boy shooting with a bow and arrow, representing a Japanese hero, or a man riding a horse into battle wearing a helmet and armour.

At the time of the festival, the boys are given a special bath scented with iris leaves so they will smell nice and to give them strength.

Friends are invited to celebrate this festival with the boys in the family when they serve rice cakes wrapped in dried bamboo leaves or sweet beans and sticky rice cakes covered with oak leaves.

## ABOUT SUE (SHIZUKO) OKADA

*In 1955 Sue Okada was working at a British Trading Company in Osaka. Feeling the need of a larger English vocabulary, she attended night school classes in English at Palmore Institute in Kobe, Japan. Her teacher was Dr. Cabb, an American missionary. While attending the English classes she became a Christian. Later Sue met Mrs. Jack McIntosh who was very helpful to her by checking her translation when she was expected to transcribe English addresses into Japanese. Mrs. McIntosh encouraged Sue to come to Canada to further her English studies. Arrangements were made for a Korean man and his wife to meet her on arrival at the Toronto International Airport. When Sue arrived, there was no one to meet her. "I was frightened," she said.*

*She waited from 10 P.M. to midnight and still no one arrived. With only traveller's cheques, she had no change to make a phone call. At midnight only one desk had a light which was a rent-a-car office. Sue approached the clerk who exchanged a cheque and she was able to phone Mrs. McIntosh's home in Guelph. As it would take too long for them to come to meet her, they suggested she phone Dr. Marion Powell. Within half an hour the Powells arrived at the airport and had arranged to take her to Ewart College, for which she was most grateful.*

*The Rev. and Mrs. Donald Powell introduced Sue to St. Mark's Church, Don Mills, where she is an active member of the church. It was Miss Eileen McVittie, the Deaconess at St. Mark's, who arranged an interview with Miss Okada to gain this information.*

## In Remembrance

Mrs. Thos J. Aitcheson  
Presbyterian, Avonton

Mrs. D. W. Ford  
Knox, Dutton

Mrs. Alex Sanderson  
Knox-Calvin, Harriston

Mrs. W. W. Harris  
Boston, Milton

Mrs. Amos Newell  
Knox, Milton

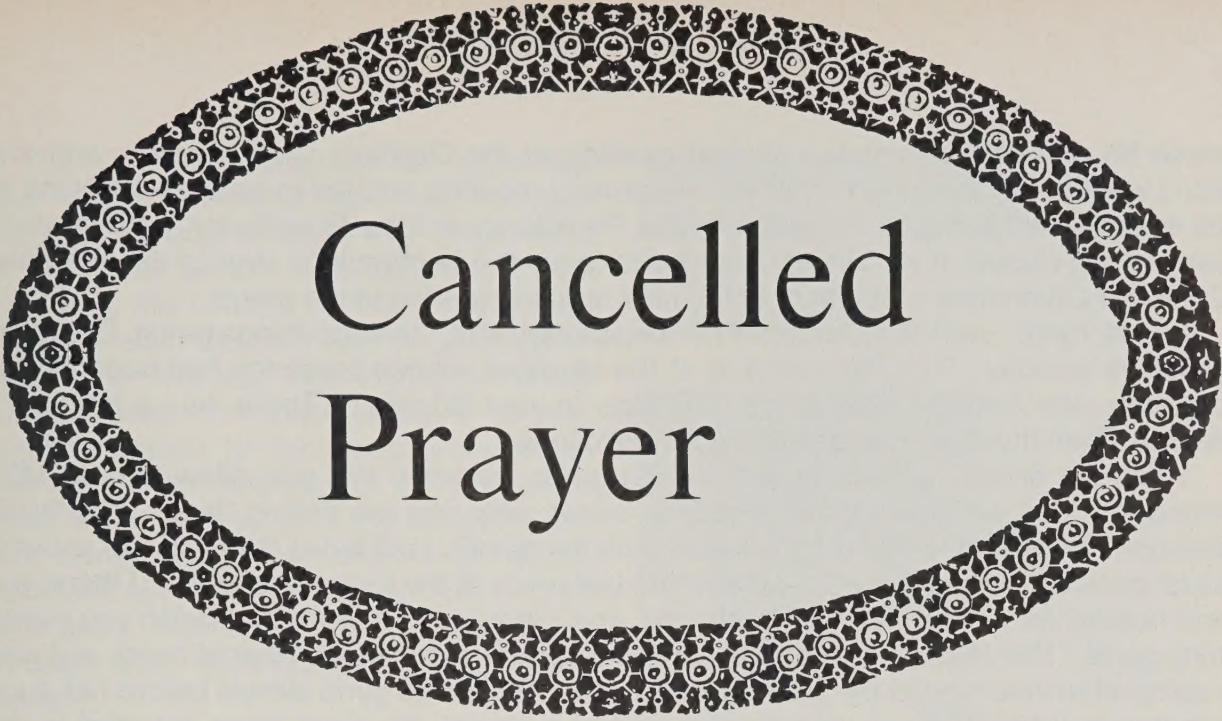
Mrs. G. D. Durward  
St. Paul's, Simcoe

Mrs. Belle Hardy  
St. James, Thamesville

Mrs. Chas Bowden  
St. James, Thamesville

Mrs. Margaret McCaskill  
St. Andrew's, Victoria





# Cancelled Prayer

*An article from the past (of the 20's) which still speaks to us today.*

**by HELEN FAIRBAIRN**

"Only five present," said the President sadly, as the little group gathered around her for a short Executive meeting at the close of the weekly prayer meeting. "Five out of a committee of twelve may make a quorum, but it doesn't make a very full meeting."

"It's a stormy evening," said Mrs. Baker in extenuation. "I just wondered myself before starting whether I wasn't foolish to come out."

"Perhaps," suggested Miss Carter, "we might try to be funny and say that this was one of the cases where the foolish things confounded the things that were wise."

"Who is the lady sitting near the door?" asked the President, Mrs. Anderson.

"She's a stranger," responded Mrs. Donald. "I was speaking to her and she asked if she might wait here for a little while. She is leaving town on the 10:10 train for the West and would rather wait here than in the station. I thought," she added diffidently, "that perhaps we might bring her in with us as she told me she was a Mission group President at home." All of the ladies concurred heartily, and the stranger was induced to take a place near to the committee. In introducing her to the members, Mrs. Donald said, smiling: "You will remember us by the first letters of the alphabet: Mrs. Anderson, Mrs. Baker, Miss Carter, Mrs. Donald and Miss Everest—A, B, C, D, E."

Mrs. Anderson opened the meeting by leading briefly in prayer herself, and was followed by "sentence prayers" from the others in turn. Then came the business of nominating officers for the approaching new year. Mrs. Anderson resigned the Presidency, as was customary after two years' tenure, but dismayed everyone by wishing to drop out of office altogether instead of taking a place on the Executive as she was expected to do. Then Mrs. Baker was asked to accept the nomination for the Presidency, and refused point-blank, without hesitation or explanation. Miss Carter, the Secretary, wanted to be relieved from any definite obligations, although expressing her readiness to "help whenever she could." It transpired that she had joined a musical club which met on the same night as the monthly meeting of the group, and although she expected to be able on most occasions to be at the group meeting, it might happen that her services



would be required sometimes on that evening at the Orpheus Club meeting, and she didn't want to be depended on at the missionary meeting and fail to be present. None of the ladies would accept nomination for the Presidency or Vice-Presidency, both of which were falling vacant. It was finally decided to leave the nominations over to either a fuller Executive Committee meeting or to the next regular meeting of the group.

"It is so hard," said Mrs. Anderson in a dispirited tone, "to keep things going. Everyone is always so busy." Turning suddenly to the stranger, whose presence had been almost forgotten, she asked, "How do you manage in your Society?" There was a moment's silence. Then the visitor arose and spoke as follows:

"I see my time is all but up and I must go to my train. Will you allow me, an utter stranger, to tell you that I think, perhaps I know, why you are finding things so difficult, because I once had to find out the same truth for myself. I will leave with you this sheet of paper on which I have dared to write what I believe is at the root of the matter. I thank you very heartily for letting me remain with you, and I beg you to believe that I wish you everything good." Pinning a sheet of paper to a blackboard which stood near at hand, and with a comprehensive bow to the group of ladies, the visitor was gone almost before her auditors had realized what was happening. Full of curiosity, the Committee crowded to the Board and saw the following chart:—

#### **WHAT WAS SAID IN PRAYER:**

- (a) "Teach us to seek first Thy Kingdom and let other things find their own places after that."
- (b) "We ask only to be used; we await Thy bidding."
- (c) "Like Paul, we would rejoice to be the bond servants of Christ."
- (d) "Wilt thou set the seal of Thine approval on our work and so rejoice our hearts."
- (e) "We rely on Thy strength which we know is sufficient for us."

#### **WHAT WAS SAID WHEN ASKED TO SERVE:**

- (a) "I cannot spare time from my household duties for any more missionary work."
- (b) "No, I will not; nothing would induce me to accept the office of president."
- (c) "I'll help, but I don't want to feel bound."
- (d) "I find that if you always go on doing things like this, it's taken for granted, and you get no thanks for it."
- (e) "There's no use in my trying to do anything official for I haven't the nerve of a mouse."

Painful silence reigned for a few minutes. Then Mrs. Donald laughed a trifle hysterically and said: "I'd like to contradict my part of it, but I'm afraid I can't." Others began several times to speak, but stopped after a preliminary exclamation. Then Mrs. Anderson said deliberately: "Ladies, I am self-convicted. My words to you have cancelled my prayer. The only way out of it is to cancel my words. That I do heartily—and in humiliation. How many of you will join me in forgetting the excuses we made to-night and calling a fresh meeting next week, when we can begin with a clean sheet?" Every hand went up, and the Secretary said: "Will you let me have that slip of paper to paste in the back of my minute book? It might be wholesome reading sometimes."



The Church throughout the ages has had concern for leadership. From this concern educational systems evolved in most of the world. So it is both natural and historic that the Church in the non Western world should be actively concerned in leadership training. The Board of World Mission has a modest share in a programme which is becoming increasingly more important and vital in the total overseas work. The W.M.S. (W.D. and E.D.) has always been interested in providing scholarships particularly for women of overseas churches. They share now through their contribution to the B.W.M. budget.

**Miss Mgbeke Okore** has been in Canada three years. In those years she has completed the diploma programme at Ewart College and two years of an Arts degree at the University of Toronto. She will finish a B.A. with emphasis in religious studies by autumn of 1976.

Miss Okore was asked by the Presbyterian Church of Nigeria to train Church Sisters. She has undertaken this task with courage and openness to God's leading. She taught elementary school in Nigeria. She was called to do work in her church and applied for training as a Church Sister in Nigeria when she was asked to separate herself from her family, her country and undertake a special assignment. She will return to Nigeria late in 1976.

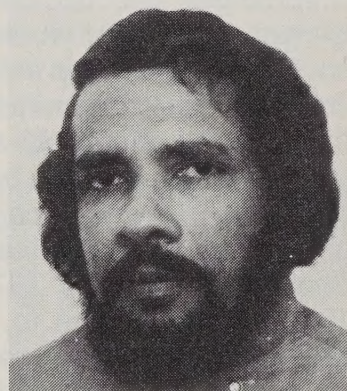
**Rev. Haimdat Sawh** is a minister of the Guyana Presbyterian Church. He was nominated by his church for graduate study in Canada, the first of the Guyanese leaders to carry out an intensive programme of leadership training planned by the Guyanese Church. It is expected he will be followed by other men and women.

Mr. Sawh completed an M. Div. programme last year at Knox College Toronto. He is working on an M.A. programme within the Toronto School of

## TRAINING FOR LEADERSHIP IN OVERSEAS CHURCHES



*Mgbeke*

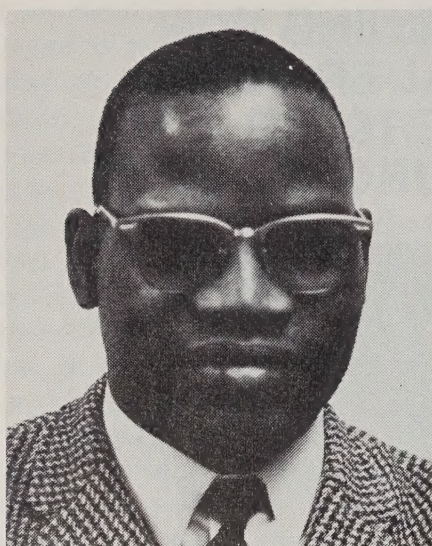


*Haimdat*

Theology. He will complete studies in Canada in the summer of 1976 and return to his parish in Guyana.

Mr. Sawh is minister of the historic Better Hope parish in the Guyana Presbyterian Church. He studied theology at Union Seminary, University of the West Indies in Kingston Jamaica. He had a parish in Trinidad before returning to work in Guyana. He has left his family who are living in the Manse at Better Hope and his parish to study anticipating wider leadership responsibilities when he returns.





**Rev. Saindi Chiphangwi** is a minister of the Church of Central Africa Presbyterian, Synod of Blantyre. He came to Canada from Malawi in the autumn of 1973. He studied at Knox for one year and achieved an M. Div. degree. Both Mr. Chiphangwi and his church desired that his graduate study would be such that he could give leadership in theological education and church administration. He found that to work effectively on studies related to Christianity in Africa he needed to study in Britain. He was accepted in a doctoral programme at the University of Aberdeen Scotland in January 1974. In summer of 1975 he went home to Malawi to do the practical part of his research programme. His emphasis is Religion and Society particularly studying why people of Malawi are accepting Christianity so readily. He hopes to achieve his Ph.D. by 1977.

The Board of World Mission has assumed complete financial responsibility for Miss Okore, Mr. Sawh and Mr. Chiphangwi. There are others for whom the Board has agreed to a stated bursary amount.

**Rev. C.S. Chen** was nominated by the Presbyterian Church in Taiwan for graduate studies in New Testament, with the hope that he will teach in one of the theo-

logical colleges in Taiwan. He has been a pastor. He has been accepted by St. Andrew's College, Fife Scotland and began his studies late 1975. The Board of World Mission has guaranteed \$3,000.00 for a one year programme.

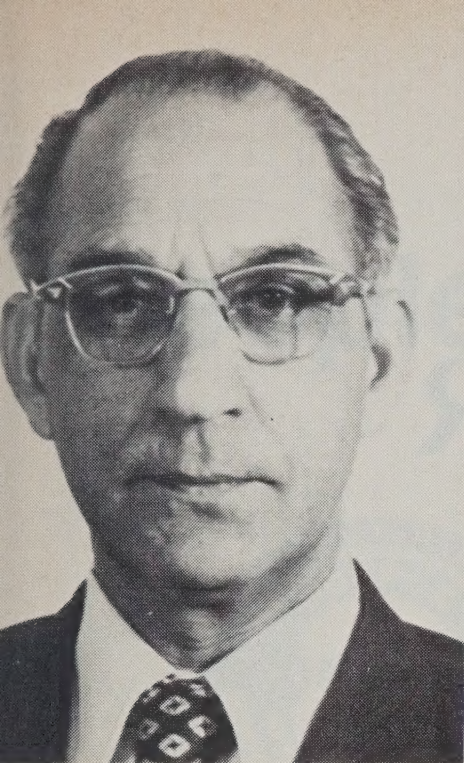
For several years the Presbyterian Church in Taiwan has asked the Canadian Church to assist in training leaders of the tribal people in community development projects—particularly agricultural. The B.W.M. has set aside \$15,000.00 per year for 3-4 years, depending on candidates for this training. These men take training in an agricultural institute in Japan.

The Korean Christian Church in Japan asked for \$900.00 in 1975 for courses for two people. **Miss Pang Shik Kim** is a secretary in the office of K.C.C.J. She was born in Japan so is not fluent in the Korean language. She was asked to go to Korea for a course in Korean language and culture.

**Rev. K. H. Kim** was nominated by K.C.C.J. to study community development methods in the United States. He will observe in several areas of the U.S. in a programme arranged by the United Presbyterian Church in the U.S.A. His share of the requested \$900.00 will be applied to travel.

The men and women who undertake special studies for their Church do so at considerable sacrifice, but make the sacrifice to enable them to communicate the Christian Gospel more effectively. They and their churches are seeing the necessity of the Church taking leadership in all aspects of life in their countries. They give us insights as they share their studies with us. This part of mission work is a two way mission—we in Canada grow in understanding when providing the financial means for leaders to deepen their knowledge and widen their vision.





# Introducing Dr Ram Singh

Dr. Ram Singh is principal of Baring Union Christian College at Batala in the Punjab, the northwestern province of India. At present he is on leave of absence from the College and has accepted an appointment under the Board of World Mission to a special assignment among recent immigrants to Canada from India, Pakistan and Bangladesh. Realizing the growing tensions in this area of relationships, Dr. Ram Singh's research is on the causes of such tensions and ways to relieve them. He will interpret to the churches the problems faced by new immigrants and to the newcomers the problems faced by Canadians so that an atmosphere of goodwill may be created that will facilitate integration with Canadian life.

Dr. Singh was born into a devout Sikh family in a village in the Punjab. He received a thorough training in the faith of his fathers, but he met a Christian missionary when he was in High School and found friends among Indian Christians and on December 24, 1937 he was baptized into the Christian Church. After his conversion experience he studied at the theological college in Saharanpur and graduated as the top student in his class with a First Class Diploma. In 1945 he obtained his B.A. from Ewing Christian College, Allaha-

bad and in 1947 his M.A. from Allahabad University. While at University he was captain of the volleyball and athletics teams and was elected President of the Student Christian Movement in the United Provinces. In 1948 he studied at Yale Divinity School on a Hazen Fellowship, obtaining his B.D. and S.T.M. degrees. In 1953 he received his Ph.D. in Sociology from the University of North Carolina.

In 1952 Dr. Singh married Miss Nancy van Zelm of West Hartford, Conn. On December 24, 1953 Mrs. Ram Singh arrived in India with her newly acquired M.A. in Public Health and their newly-arrived baby boy, Mohinder. Dr. Singh had preceded them to teach at Hislop College, Nagpur. In 1958 he became Principal of Baring College, Batala.

During his tenure at Baring he has built 12 major buildings on the Campus, added the Christian Institute of Sikh Studies and instituted the "Baring Bookmobile" to serve surrounding villages (perhaps the only college-run mobile library in India).

The Church in Canada will look forward to receiving and hearing the results of Dr. Singh's research. No doubt his findings will have many implications for our mission task in Canada.



# PRA YER

by MURIEL SHARP

How wonderful it is to talk with God  
When cares sweep o'er my spirit like a flood;  
How wonderful it is to hear His voice,  
For when He speaks the desert lands rejoice!

Do we not feel how wonderful it is that man in outer space and on the moon can speak with man here below on this earth? How much more wonderful that we can talk to the One Who made this earth—the Creator of this universe—and He can speak to us, if we listen. Only from Him can we get wisdom and true knowledge. When we speak to Him something happens, not only in ourselves, but around us. Circumstances are changed, dispositions are changed, everything is changed, when we talk to our Heavenly Father about it.

What a privilege is ours to take everything to Him, even the smallest detail, and to be assured that He is interested and cares. Has He not somehow arranged—the All powerful, Almighty One—that by our petitions, things happen and are made different, because He is able to do something about situations. We don't understand, we know not how nor why, but we have seen it happen. In this life we shall never see or know what our prayers accomplish. It is far beyond our greatest imagination. Shame on us that we do not avail ourselves of it more often! What could the women of this world, the Christian women, accomplish by prayer—not just on occasions, but every day!

A few years ago I knew a dear old lady, who used to listen to the heartaches and sorrows of others. People confided in her and she kept it all locked up in her great heart of love—their joys—their sorrows—their victories—their defeats. One day she said that often as she was going about her daily work, she instinctively felt the urge to talk to her Father about something or about some one, and she would drop down right where she was on her knees, or just lift her heart to Him, and bring her requests. Is it any wonder that she was strong in faith and that her prayers were missed?

We grow tallest on our knees. We reach right up to Heaven itself and the Throne of God.

We live in a distressing age, a changing world, an evil world. These things are all around us and press in upon us. Could our prayers be a restraining influence on the evil that is everywhere! Could we help to make the world a better place? Could we help to stem the racing tide of evil? We can never see in this life what our prayers will do, but ours is the responsibility.



# People and Systems



"People and Systems" is the title of a packet of mission study materials which is recommended for Adult study during the years 1975-76 by the Board of World Mission.

Canadians are asking questions like the following about their social institutions:

- what kind of an educational system do we want in Canada?
- what is the role of women in politics in Canada?
- what is the basic work ethic now found in Canada?
- what social problems have religious groups helped to solve in Canada?

Can Christian Canadians be helped to solve their problems by looking at people living under other systems?

The materials in the "People and Systems" kit encourages groups to compare how Canada seeks to cope with Education, Health Care, Religion, Work and the role and status of Women with the way Tanzania, Cuba and China are dealing with these issues. The hope of those who prepared the study is that participants will not only see their own problems from a

wider perspective, but that they will better understand the problems of development faced by Third World countries and the ways these problems are being solved.

In studying these materials it is important to accept the National and cultural differences between the countries being described as a background for the study.

It would be impossible to discuss all the material in a Canada Kit in a series of meetings, so it will be necessary to decide on the approach to the study that will suit your group. You may wish to deal with only one issue—like "work" in Canada, Tanzania, Cuba and China, or you may wish to contrast all five issues in just two countries like Canada and Cuba. Whichever pattern you follow you will find the "Study Guide on People and Systems" includes not only an introduction and questions for each of the issues but also a process for dealing with these materials.

**THE CANADA KIT** contains Canada, China, Cuba, Tanzania booklets and study guide. Complete \$6.95

## Separate Booklets

|                                   |      |
|-----------------------------------|------|
| Canada: People Questions          | 1.25 |
| China: People Questions           | 1.75 |
| Cuba: People Questions            | 1.75 |
| Tanzania: People Questions        | 1.75 |
| United States: People Questions   | 1.25 |
| Study Guide on People and Systems | 1.00 |

Published by  
Friendship Press  
Available from  
WMS Book Room



What do you think? How do you feel about the changes that have and are taking place in the roles, and status, and responsibilities carried by women in church and society?

The sections on women from the study material "**People and Systems**" illustrate dramatically the extent and nature of the changes in the position and the roles carried by women in Cuba, Tanzania, China, and Canada. It is our hope that in reading the following quotations from the study material, readers of the Glad Tidings will be intrigued by them and will want to read the full text and discuss the questions they raise with others, either informally or



# Women and

by A

in meetings which have this topic as the programme for a meeting.

## CUBA

"In Cuba prior to 1959, the places of men and women were distinct and clearly defined. The casa or home was the women's province; the calla, or street belonged to the man. Women moved out of their province only at great peril. Today in Cuba the situation is different.

"Women in Cuba—are exploring a variety of identities and expectations. Woman as wife and mother. Woman as student. Woman as worker. Woman as a political person. Woman as a feminine being. Woman as a revolutionary."

This change has come about in the context of "a revolution within a revolution" to use the words of Fidel Castro, Prime Minister of the Revolutionary Government of Cuba. Castro in 1953, as a 26 year old lawyer, appalled at the condition of his people gathered some 150 like-minded around him and attacked the Moncada army garrison, hoping to launch a revolution. He failed in 1953, but in January 1959 with a much larger following, he succeeded. They overturned the government of Batista, inheriting the structures of Capitalism. The revolution began and the way was paved for fundamental change in the whole society. However, there are still many people in Cuba today revolutionaries included, who think that women are for home and men for the street. In a sense, to tell the truth, men are the only thing standing in the way of women's total liberation.—Until we get to the mass of workers



# Systems

ROY

and confront this problem with men there, we won't get any further in this area.

## TANZANIA

"The status of women in pre-independent Tanzania could be summarized by saying that she had a place in her society but did not really have a role or place in the nation at large because decision making was the privilege of men."

"Women in general worked in the fields, and men sometimes helped if not occupied with manly tasks such as hunting and building." "Women did all the housework—cooking for the family, caring for babies, fetching water and firewood and keeping the family healthy and clean. A woman had hardly any time to rest except when she was sick or when caring for a very young baby." In Tanzania, "the first girls were admitted to schools only towards the end of the nineteenth century—" "and by 1954, of the 10 government secondary schools only one was for girls—".

In 1967 there was the Arusha Declaration, this is the basis of the national policy of socialism and self-reliance, whereby women as well as men are equal members of society and both must fully participate in the economy and growth of the village.

Once the women had been convinced of new opportunities and realized that they could raise up children and at the same time involve themselves in the nation-building in different capacities, they seized the opportunity and are now playing as important a role as men in decision-making for the good of the nation as a whole.

## CHINA

"Tradition in China taught that women were by nature inferior to men; a boy child was considered an asset, a girl as a liability."

Tremendous change has taken place in China. People now say "Women of Mao Tse-tung's era are equals of men" and "Woman can hold up half the heaven". Times change, Chairman Mao has written, "What men can do, women can do also."

When faced with recalcitrant men, determined young women can quote from Mao's writings and often win the battle.

While Chinese women are justly proud of the progress they have made, they admit that pockets of traditional ideas persist particularly in the country areas.

Everywhere in China women are urged to consider the relationship of their personal lives to that of the community. Marriage is not seen as a "be-all and end-all" as it is for many women in the West. It is important just as children are important. But women do not view themselves only or even primarily as 'wife and mother'. Women are expected to take responsible roles in community affairs.





## CANADA

Pat McLachlin writing about Canada states that "the status of Canada's 8 million women is changing so quickly that Monday's news is Tuesday's history." Interesting facts are presented about the historical position of women politically, in employment, and the arts. Response is made to the findings of the Royal Commission on the Status of Women including the statement that "Indian and Eskimo women suffer the worst poverty. Indian women have a life expectancy 10 years short of the Canadian average. The infant mortality rate among Eskimos has been nearly five times the rate for all of Canada."

The section on Women and the Church begins "The church continues to play a vital role in the lives of Canadian women and women continue to be vital to the health of the Canadian Church."

One wonders what would happen if the women of the church saw "Mission" in the final quarter of the seventies as an enterprise to lift the lot of the Indian and Eskimo women from poverty to self-respecting womanhood, using not only resources in money but using their woman-power to influence governments in bringing about the changes necessary to effect the transition.

It was not until the 1920's that Emily Murphy and Nellie McClung won the battle to have women in Canada recognized as "persons" by the Supreme Court of Canada and that subsequently Senator Wilson was appointed as Canada's first woman senator.

It was in 1966 that The Presbyterian Church in Canada recognized women as persons and approved the ordination of women to the eldership and to the ministry of Word and Sacrament.

Women are eligible along with men for ordination or appointment to ministerial roles in The United Church of Canada, Baptist, Church of Christ Disciples, the

Friends and the Salvation Army denominations. In 1975 the General Synod of the Anglican Church approved the ordination of women to the Priesthood, although action on this decision has been delayed pending further investigation by the House of Bishops.

Today there are ten ordained women employed in The Presbyterian Church in Canada, six as ministers with their own charges, one as a Director of Christian Education and three in other professional positions in the church. An additional four women have graduated from Knox College but have not been ordained. There are 14 women students at Knox College in 1975-1976, three of them in the final year.

No women have been graduated from the Presbyterian College in Montreal, Quebec, to date but there are six women enrolled in the college at the present time. Dr. Margaret Webster received an Honorary Degree of D.D. from Presbyterian College, Montreal, in 1971.

Many women have been ordained as Elders in congregations across the country but there are still churches which do not elect women to their sessions. Resistance to change in traditional systems within the Church as within society comes from both women and men.

Perhaps we all need to reflect on some of the phrases in the study prepared by the Committee on the Place of Women in the Church prior to the 1966 decision to ordain women; "Co-humanity and the Covenant", "Male and Female created He them", "Heirs together of God's Grace", "Men and women alike are the objects and servants of the purpose of God".

Each of us is a person, a child of God, with different gifts, skills and abilities. Can we envisage and work for a time when "tokenism"—the we-must-have-a-woman-on-the-committee philosophy will have gone? Then appointments, nominations, and honours will go to men and women as



persons on the basis of their competence, experience, personality, their potential for leadership, or their earned recognition.

Men and women alike are the objects and servants of the purpose of God. The

structures and systems of church and society should be so ordered as to give maximum opportunity for each to share in the forming together of the unity and wholeness of human life.



## in the world

by Marjorie Ross

### Conversation on GATT Fly Part II

This month we are continuing our conversation with Geoff Johnston, the Presbyterian representative on GATT Fly. GATT Fly is the inter church project dealing with research into economic issues affecting Third World countries.

Ross: Last month we broke off at the point where you were telling us Third World countries who export commodities (that is basic raw materials, including agricultural products) are finding that the prices they get are not keeping up with the prices they have to pay for our manufactured goods.

Johnston: That's right. Farmers in Canada often find themselves in the same position. They get a little more per pound or per bushel for what they produce, but they have to pay a lot more for the fertilizer and machinery that they have to buy.

Ross: What are these commodity producers hoping to do about this situation?

Johnston: Well, there are several methods they have suggested. Again, Canadian farmers would find these familiar. The first method is to try to stabilize the price the commodity will sell for.

Ross: But doesn't the price of anything depend on the supply and demand?

Johnston: Certainly, but to stabilize the price you usually establish a stockpile of the product. Then you establish a ceiling price and a floor price. When the price of the product rises close to the ceiling, you release some of the product in your stockpile and so bring the price down. If the price is falling below your floor price, you buy in the market to add to your stockpile. The increased demand for the product you have created will push the price back up within the limits you want.

Ross: I can see how that would keep the price of your product stable, but what happens if all the things that you want to buy from other countries keep going up?

Johnston: That, of course, is the crucial point. In order to keep the price for the commodity steady in terms of the price of manufactured goods, the Third World countries are proposing what they call an "indexing device". This is very confusing to explain, but its effect is much the same as a cost of living clause in a contract. As the price of things they have to buy goes up, so would the price they would receive for what they have to sell.



Ross: That sounds like a world-wide inflationary spiral!

Johnston: It does,<sup>2</sup> but at least we would all be caught up in it. At the moment our inflation is hurting the Third World countries more than it is hurting us.

Ross: Well, would this commodity indexing proposal solve the problem, or is there more to it than that?

Johnston: Commodity agreements won't solve everybody's problems, but they will go a long way. Some commodities won't fit into this arrangement because you can't store them. Vegetable oils like palm oil are very important exports from West Africa, used in making margarine and soap, but they can't be stored for a long period. The various wood products don't fit into commodity agreements either because wood products take so many forms, and come from so many different countries. For these kind of agreements to work, all the producers have to agree to co-operate. As farmers know, you can't decide to set up a marketing board and hope to have it effective in regulating prices if only half your producers come in on it.

## INTERNATIONAL CREDIT

Ross: What other proposals do the Third World countries have for reforming trade arrangements?

Johnston: The second major part of the New International Economic Order is all about international credit—that is the terms for borrowing money. The World Bank was established to loan out money to countries who needed it—usually for purposes of developing their economies.

Ross: Where does the World Bank get its money?

Johnston: Naturally, from the countries rich enough to have money to lend out. However, as we find in our private business lives, people who lend money aren't doing it for fun, or to be good fellows. They are doing it to make money out of the loan. Therefore, the money which is put into the World Bank is loaned out at commercial rates of interest, and sometimes with a lot of conditions or "strings" attached.

Ross: Is this where those "soft loans" and "hard loans" come in?

Johnston: "Soft loans", as you can guess, have easy terms—for example, 2% interest, fifty years to pay, nothing due for the first ten years.

Ross: It would be nice if our friendly neighbourhood bank manager dealt in loans like those!

Johnston: Unfortunately, our neighbourhood bank manager, and most financial institutions all over the world, including the World Bank, only deal in "hard loans", upwards of 10% interest, the money due back in fifteen years, the first interest payment due almost at once. Sometimes the World Bank will make a loan to a country, say for example, Malawi, but only on the condition that Malawi cut back plans for developing its educational system or social welfare system. It is afraid, of course, that Malawi would spend so much on that sort of thing that it couldn't keep up its payments on the loan.

Ross: I can see the bank's point of view. On the other hand, I can certainly see how Third World countries could resent that sort of attitude.

Johnston: People who are in a real economic squeeze almost always resent banks and other financial institutions. They resent the fact that interest payments are being forced out of them when the only reason that they borrowed money in the first



place was because they didn't have any! Farmers in the Prairies during the Depression found bank managers a very unsympathetic group of people.

Ross: But isn't borrowing money a rather dubious way of improving your position if you are really poor?

Johnston: Certainly it is, but money is often essential for basic development—building a dam for example. The risks to the borrower are much less if the loan is a “soft” one. Much of Canadian aid money is given in the form of “soft loans”. The Third World countries would like to see much more “soft loan” financing, by the developed countries and by the World Bank. They want us to stop making money out of their need to borrow.

## JUSTICE—NOT CHARITY

Ross: So what these Third World countries are really asking for is for us to stop thinking of them in terms of what we can get out of them. They would like us to give them a little extra consideration and compassion until they're strong enough to stand on their own feet.

Johnston: In effect that is what they would like us to do, but they would never express it that way. Independent countries would never say, “Please, be nice to us, because we're so weak and you're so strong.” They have far too much pride for that. Besides, they feel we owe them a new deal because the system we've got now has exploited them and enriched us for so long.

Ross: You know, I feel very sorry for these developing countries, because I can see it is very difficult for them to catch up with us, and it seems we haven't been doing much to make it easy for them. But I don't see why it is our fault that there are such extremes of wealth and poverty in the world.

There are a great many Canadians who are just managing to get by. They don't like being told that they are exploiting the rest of the world in order to enrich themselves.

Johnston: No one can blame them for feeling that way. And there really is not a lot of good done by trying to pin guilt on this country or that. It is much more constructive to work to change the system from the bottom up.

Ross: That sort of talk makes me very uneasy. You are talking about changing the world wide economic system in the same way that a lot of people want to change conditions here in Canada—more controls, more regulations. The government seems to be getting into everything. A lot of us still think that the free enterprise system is better than any alternatives. For one thing, it is *free*. All these other systems are bound to restrict the freedom of the individual to work hard and get ahead.

Johnston: The free enterprise system has worked pretty well for us. But anyone who remembers the Depression will tell you that when it doesn't work, conditions are pretty awful. It may be *free*, but often, it is not *just*. The social legislation we have in Canada—unemployment insurance, pensions, family allowance—is all aimed at cushioning the harsh effects of our free economy as they are felt by people who lose out in the struggle. There are many good examples of people who worked hard and got ahead under our system. There are also many examples of people who worked hard for years and ended with nothing because of circumstances entirely beyond their control.

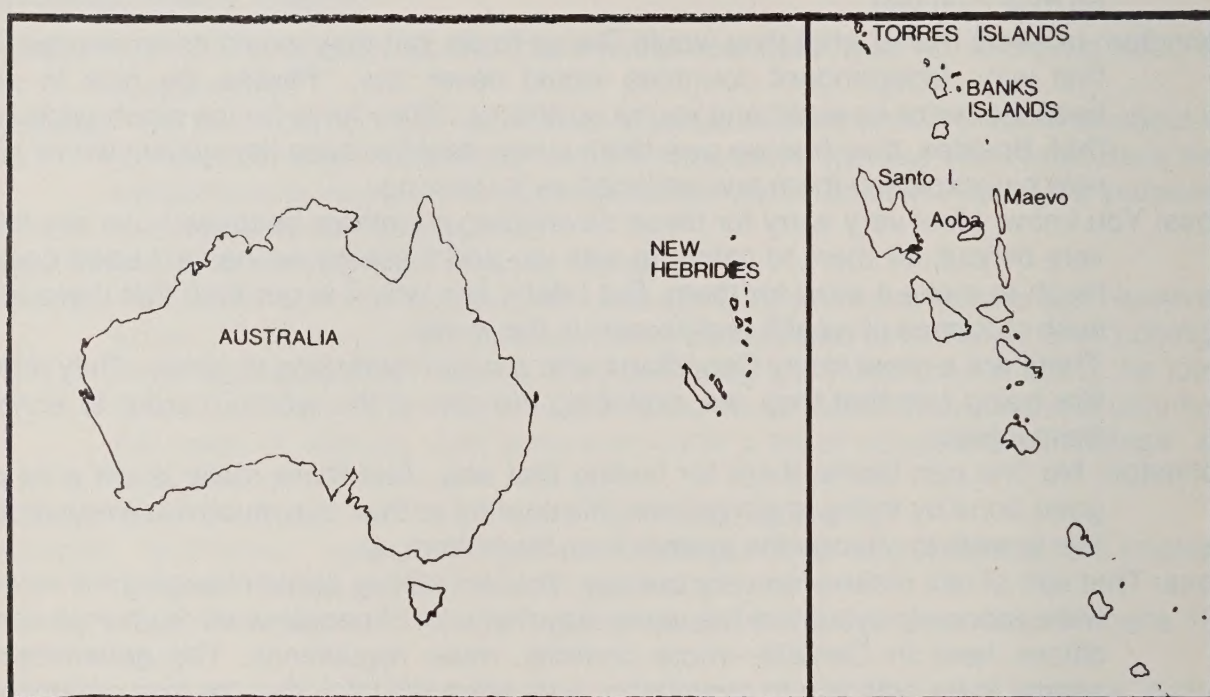


Ross: So what you're saying is that the world economic system has to be modified in order to make it more just for all countries.

Johnston: Right—justice is the key word—not generosity or charity on our part. We Christians talk about goodwill towards all men. A really basic way of demonstrating that good will would be to give them a fair chance to compete in world markets.

Ross: Next month I want to find out what exactly Canada is doing about these proposals from the Third World—and maybe there will be space for one or two other questions. See you then.

## The New Hebrides — The Mission Continues



### HISTORY

The Visit to Canada in the summer of 1975 of Dr. and Mrs. Titus Path was a reminder to Presbyterians of the fact that thirteen of the founding fathers of the New Hebrides Church were Canadians.

The first of these Canadians to arrive in the New Hebrides were Dr. and Mrs. John Geddie from Nova Scotia who arrived in 1848 on the Island of Aneityum. They were joined four years later by Dr. and Mrs.

Inglis. Through their efforts Aneityum became a Christian Island.

Inspired by the work of John Geddie, George Gordon persuaded the Canadian Church to send him to another Island in the New Hebrides—Erromanga. It was on this Island that Rev. John Williams of the London Missionary Society was martyred in 1839. In the four years before George Gordon and his wife were also martyred, he managed to translate the Ten Command-



ments and the four Gospels into the language of the natives. Mr. Gordon's brother, James, took his place in Erromanga teaching, writing and translating and winning a growing group of natives to the Christian faith. He too was murdered after eight years work on the Island. Other Canadian missionaries also worked in the New Hebrides, the last Canadian missionary Dr. Joseph Annand returning to Canada in 1913. The beginning of World War I made it difficult for Canadian missionaries to return to the New Hebrides and the proximity of Australia and New Zealand made the New Hebrides a natural area for their missionary activity.

## CHURCH GROWTH

In spite of these sad beginnings—which are likely accounted for by the fact that the New Hebrideans were exploited by white men during the 19th century—the church did grow on the Islands until today approximately one half of the population of the Islands are Christian. The largest denomination is the Presbyterian Church followed by the Roman Catholic Church and the Anglican Church.

The 80 New Hebrides Islands are north of New Zealand and east of Australia (see map). This unique group of Islands is a dependent territory of both Britain and France. There are two resident Commissioners, one French and one British, of equal status and each head of their own separate administrations. At the present time many Church leaders are actively engaged in the national party that is seeking independence for the New Hebrides.

The Church continues to grow in the New Hebrides and in 1948, the year of the celebration of the 100th year of Dr. Geddie's landing on the New Hebrides, The Presbyterian Church of the New Hebrides was established. The Church is composed of five Presbyteries and 41 Sessions. The New Hebrideans are taking charge of their

own affairs—providing skilled staff for their activities.

## DR. PATH

An example of such New Hebrideans is Dr. Titus Path, Principal of the Bible College at Tangoa. Dr. Path in describing his work mentioned the fact that the Bible College was on the same site and is using the same buildings as were used by Tangoa Training Institute, for 75 years in training catechists to evangelize the people of the Islands. Needless to say, these buildings are needing replacing and repairing and plans are now being laid for this reconstruction. Dr. Path also indicated that since at the present time the theological students must take their training in Fiji or New Guinea plans are also being made to establish their own Theological College.

The Library in the Bible College is a very important part of the institution. It is well used by the students and also by ministers of local congregations. Ministers have very small personal libraries since their salaries are very low and so they make use of the library at the college.

The Bible College at the present time has three New Hebrideans on the staff and one missionary from New Zealand. There are 97 students, 29 of them women. After training at the Bible College students return to their own Island village or some go to other parts of the New Hebrides to work where there is a need. Some work full time for the church while others give lay leadership in Bible Study, Youth groups, Church School, Christian Endeavour, Boys and Girls Brigade or The Presbyterian Women's Missionary Union.

Bible Study groups often meet once or twice a week—sometimes in homes and at other times in the church. The groups include men and women who are 16 years of age and up. Often the young people are more vocal because they have more education. Language can be a problem since while most of the formal education is in En-





glish many native languages are used in the villages on the Islands.

## WOMEN'S GROUPS

The Women's groups called PWMU (Presbyterian Women's Missionary Union) are much like our groups in Canada. They meet once a month in meetings which include worship, Bible Study and hand-work and on occasion recreation. A deaconess from Australia helps prepare printed material for use in Women's groups. The women's report to General Assembly of The Presbyterian Church of the New Hebrides stated "It has been suggested that one Sunday each year be set aside as PWMU Sunday. The offering taken on that day would enable us to help people in other countries who are suffering because of earthquakes, floods or other troubles."

The Church in the New Hebrides in the early days established Hospitals, Primary Schools and Cooperative Societies which have now been handed over to the Gov-

ernment. Its work continues in the education and development of leadership in the church.

As this New Church struggles to establish their indigenous Church on a firm footing, Dr. Path reminds us that we in the church in Canada are very fortunate. He felt the church here is so well equipped and developed with many opportunities for training and help.

(Dr. and Mrs. Titus Path were Centennial Visitors to Canada in the summer of 1975. They toured the Atlantic Synod and attended General Assembly in Montreal. When they visited Church Offices they were interviewed and provided us with the above material. Dr. Path worked in a parish for 13 years, was a moderator of the General Assembly of The Presbyterian Church of the New Hebrides in 1961 and received the Honorary degree of Doctor of Divinity from Presbyterian College, Montreal on June 10, 1975. Mrs. Path is very active in the PWMU. The Paths have seven children, 3 boys and four girls, ranging in age from 18 to 4.)





## OFFICERS' ODDMENTS



*The sun is climbing back towards the Spring Equinox, but things still weigh heavily in February. It's really a month for the young—skating, skidooing, skiing, and just getting covered with all that white stuff for the fun of it.*

*—and for the young this month—the C.O.C. and Explorers—there is an article on Japan. Leaders, note that it falls into the category, “Learning Giving Emphasis”;*

*—but for the rest of us (the young at heart, even if wielding snowshovels and bemoaning the oil situation) there's still plenty to do.*

*—Presbyterial Annuals are being held in some areas. Let's wish them no clogged roads and inspirational but practical meetings that will spur them on in taking up the task for another year.*

*—GROUPS that have chosen to study “People and Systems” will, on page 15 find an article that probes life in our part of North America as opposed to that in Cuba, China and Tanzania. Worth a few thoughts.*

*—And “Up Shovels!”, former office-holders (Group and Presbyterial), to smooth the way of your successors. New duties can need explanation and encouragement.*

*—MEMBERS—If you've been following the “Alive” Series, the newest pamphlet takes us back into Canada—the Verdun Day-Care Cen-*

# Growth Includes Mistakes

While learning to ride a bicycle, making a mistake and falling is what alerts and then programs our systems to act differently in order to avoid continued repetition of the same mistake.

We allow ourselves, and others, this kind of “physical” mistake—broken legs, strained backs—but we have difficulty allowing ourselves relational, rational, and moral mistakes. And yet we can learn

when we make them, the same as we learn in the process of developing our physical abilities. Isn't it strange that we can accept the physical manifestations of our inability to cope with some aspect of life, but we cannot accept the psychological or behavioral breaks and failures? We learn from our childhood experiences (“What in the world is the matter with you?” “Can't you do anything right?”) that



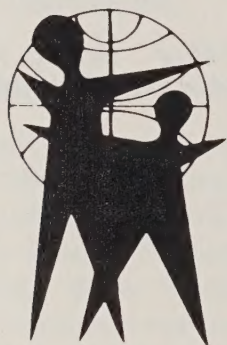
it is bad to make mistakes in certain areas; but it is all right to break an arm because of a fall from a tree. Our whole society sympathizes with "physical mistakes"—the headache, the common cold—but has little patience with someone making a poor decision, or giving the "wrong" answer. I am not here talking about the airline pilot whose careless mistake can cause the deaths of dozens of people, but rather our daily relationships with other people.

What is open to us when there is no acceptance of the non-physical mistakes that all of us make? Normally, we rationalize, project, or do whatever is necessary to convince ourselves and others that we are still all right and that we have not made a mistake. We suffer from "pedestalitis"—the need to maintain the perfectionists'

pose on the pedestal—knowing all of the right answers and making all of the right decisions. We may be posed there, physically scarred and bandaged, but as long as our defenses and justifications appear solid and intact, we feel safer and more acceptable.

The acceptance of a mistake, when we have made it, can be the first step to growth. And accepting the mistakes of others can be the first step in their struggle for growth and renewal. God, in His creation, gave us permission to be human. Can we give ourselves the same permission?

Valeta Walters, Editor  
Institute for Advanced  
Pastoral Studies, Newsletter



### **Ten Days for World Development February 13-23, 1976**

For the past three years, the Inter-Church Aid Committee of our church has sent each of our congregations the information and study kit entitled "Ten Days for World Development". This kit has been intended as source material for local workshops and discussion.

Partly as a response to requests from our Ministers, the "Ten Days" material this year is in a different format. Rather than one large kit, we have been provided with a series of tabloids. The first one was enclosed in a Board of Congregational Life mailing to ministers.

This tabloid is intended as an aid to planning development education programmes. The centre section lists resources—printed materials, audio-visuals, as well as human resources in many centres throughout the country. The list of "Ten Days" Committees in various communities may put you in touch with local people who can give assistance. Contact these committees (several of the chairmen listed are Presbyterians, incidentally) to find out what local activities in development education are being planned.

Ministers will receive samples of the "Study Issue" which will contain papers on the issues outlined in the Planning Issue. Both these issues are available on request in bulk, free of charge, from Inter-Church Aid Committee.



## KOREAN CHRISTIANS DISCUSS MISSION

**KOREA**—A Missions Conference held by the Presbyterian Church of Korea during July drew together 2,000 ministers and elders at the Young Nak Church in Korea. The discussions centred on the demands of a Missionary Church, and are part of the programme associated with the 90th anniversary of Christian Missions in Korea.

Five resolutions were passed at the conclusion of the seminar:

1. We take pride in the Presbyterian-Reformed faith which we have received as an inheritance, and we pledge to devote ourselves to the mission of the Gospel on the basis of the biblical and evangelistic, Presbyterian-Reformed faith.

2. We must arrange the structure, systems and facilities (or equipment) of the church for mission, and by reflection correct irregularities in the church which hinder the proclamation of the Gospel, and thus promote public confidence in the church in both high and low places in the General Assembly in order to stimulate missionary activity among individual church members.

3. We pledge to strive positively for the security of the nation having a greatly increased awareness of the threat posed by the communists of North Korea to the freedom for (carrying out) the mission of the Church. At the same time we must point out that irregularities, injustice and corruption within the nation are also causing a threat to national security, and we urge a correction of these things as quickly as possible.

4. We must point out that the Holy Spirit Association for the Unification of World Christianity (so-called Unification Church) and other rampant, false mission organizations are becoming enemies to the real Gospel mission, and we resolve to work together to restrain (or to check the effects) of them.

5. We also firmly resolve, while participating at home and abroad in various kinds of mission and church development in unity with all Christian churches, to be witnesses for the salvation of our nation on the one hand and also with one mind to strive with all our strength for the sound development of the whole Christian Church.

(Reprint from CCA News)

WORLD DAY OF PRAYER  
JOURNEE MONDIALE DE PRIERE

MARCH 5 MARS



### World Day of Prayer March 5

"Education—for All of Life" is the focus for the 1976 World Day of Prayer on Friday, March 5th. Approximately 3000 communities across Canada and 170 countries around the world will be sharing this inter-denominational day of prayer and fellowship. This year the service comes from Latin America.

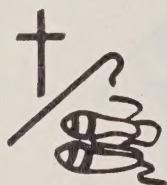
The World Day of Prayer is sponsored, in Canada, by the Women's Inter-Church Council of Canada, 77 Charles Street



West, Toronto. The Council is made up of representatives from ten Christian denominations, the Y.W.C.A., the John Milton Society for the Blind in Canada, and the Armed Forces Chapel Guilds. Offerings from the World Day of Prayer are used to support ecumenical programmes that meet human need, both in Canada and other countries.

At their Annual Meeting in the Fall, the W.I.C.C. elected their 1976 executive committee as follows—Mrs. Ada Moore, President, Mrs. Jean McCann and Mrs. Bernice Treleaven, Vice-Presidents; Mrs. Benita Robinson, Secretary; Mrs. Gerrie Lysaght, Treasurer.

The council is presently involved in a process of self-evaluation and planning—to improve communication, decision-making and co-operation; review the purpose; examine the use of people and financial resources; develop priorities and plans for the future; and revise its structure.



**BWM**

**Mr. Brian Headley** has been appointed to Forest Glade Extension Charge, Windsor, Ontario, effective December 1, 1975. Mr. Headley is a native of Ottawa. Mrs. Headley is from the United States. They met at Fuller Theological Seminary. Mr. Headley graduated from Fuller in the spring of 1975. He served for six months as assistant to Rev. Robert Jackson of Knox's Church, Galt (Cambridge) before moving to Windsor.

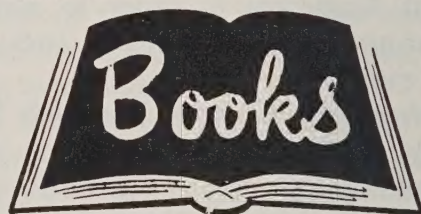
**Rev. D. R. Glass** was appointed to Kirkland Lake effective December 1st, 1975. Mr. and Mrs. Glass and their family moved from Wabush, Labrador.

**Dr. and Mrs. D. B. MacKay** of Halifax have accepted an appointment to Wabush

to June 30th, 1976. Dr. MacKay to serve as a retired minister.

**Clarence and Cathy McMullen** and children Paul Rajive, Promila Catherine, Pradibha Ann, Steven Anil arrived in Canada in late November for a three month furlough from India where Clarence is on the faculty of Baring Union Christian College at Batala in the Punjab. They will be speaking to groups in the church during the month of January and returning to India mid February. Mr. McMullen has been appointed Director of the Sikh Institute, his appointment effective in June 1976. The Christian Institute of Sikh Studies which has been developed for research and dialogue between Christians and that of other faiths is in Baring and associated with the Christian College.

**Miss Ivy Howard** completed a time of deputation in Central Canada and left for Ireland in mid December to work with The Presbyterian Church in Ireland in Belfast as a deaconess.



Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

**PLEASE GET OFF THE SEESAW  
SLOWLY**

**by NORMA WILLIAMSON**

**G. R. Welch Company Limited .....\$4.95**

The sub-title of this book is "How one woman handles the ups and downs of being a Christian wife and mother." Mrs. Williamson is a housewife and mother of four children.



Her book is made up of a collection of short meditations and musings on experiences during her own childhood, her married life and relations and happenings with her children. She makes one appreciate one's own family more. Some happenings are familiar—some help one look at one's own problems in a different light.

This book is divided into four parts: "Muddling Through", "When Perfume Won't Work", "Pigtails and Other Problems" and "Loosen your Tension and Operate in a Normal Manner". Each section has a style of its own. This is not the best idea. If one style tends to turn you off, it might result in the book being laid aside.

The book is a nice one to have around for casual reading. Some of the chapters could be used as a meditation for a Service of Worship.

—Mary Peckover

#### **WHAT'S IN A NAME?**

by DR. PAUL TOURNIER

SCM Press Limited .. (paperback) \$2.95

Those who enjoy the books of Dr. Paul

Tournier will be glad to see a new one by him. Having recently written a book on the problems of old age and retirement, he now turns to young parents and the giving of names to their children.

Parents have the privilege of naming their children. One's name gives one his dignity as a person. One's name is the first thing which identifies one as a person. A child knows himself by his own name before he thinks of himself in terms of pronouns.

A person's name is of utmost importance to him. It helps us to see a person as a "thou" rather than as an "it." Dr. Tournier stresses the importance of letting each individual develop his own personality. He discusses the problem of possessiveness with which all parents must deal. We must allow our children to mature and stand on their own feet. We must respect all individuals—especially our children—as persons.

"What's in a Name" has a message for all of us.

Mary Peckover

## **1975-76 STUDY RESOURCES**

### **FOR ADULT GROUPS**

A packet on the theme "Christian Presence in Japan and Taiwan"

- eight program outlines with worship suggestions on the Christian Church in Japan and Taiwan and the Christian Conference of Asia
- a Prayer Calendar for the year
- Maps, Charts and Pictures

\$2.00

### **FOR TEENAGE GROUPS**

High Wall, Low Wall, No Wall by Ruth Cheney. A guide with suggestions for six sessions on "walls" that divide people and how these may be broken down. Offering emphasis and information about Affiliation.

\$2.00

### **FOR CHILDREN'S GROUPS**

All Our Days, Laugh and Praise by Morris D. Pike

A guide entitled "Worship Anytime Anywhere" by Morris D. Pike

—these materials are designed to help children grow in awareness of the importance of worship and to share in the experience of worship.

Learning-Giving Emphasis on Kindergartens in Japan

\$3.00



# wms highlights

## **Quebec and Eastern Ontario Synodical Fall Executive**

Challenge and response was the theme for the fall executive meeting of the Synodical Society of Quebec and Eastern Ontario, held in St. Andrew's Church, Sherbrooke, Quebec. President, Mrs. Carman Brown of Cardinal, Ontario showed slides taken when she visited our mission fields in Taiwan and Japan. How well mission dollars are being used was depicted as the travelogue was shown.

Margaret Boyd, Ottawa, reporting highlights of Congress 75 challenged the members when she asked "when was the last time you met an exciting or enthusiastic Christian?" Miss Boyd said "the sermon on the mount should be the design for life in the kingdom of God and the church should not be just a place for Sunday worship but a place for shared community activities."

Presbyterial presidents were put "on the spot" with a quiz by Doris Blaise, Montreal.

Members voted to continue the centennial project "coins for pills" as a second century advance effort.

Girls work secretary, Mrs. R. Page, Pointe Claire, Quebec told of a successful CGIT camp held at Cedar Lodge, Magog, where the serendipity approach to Bible Study—a course in self discovery—was used.

Challenging messages were given by Mrs. W. G. McLeod, Bury, Quebec and Mrs. Alpin MacGregor, Martintown, Ontario as they led opening and closing worship services. Members were urged to show forth the love of Christ by consistent christian living, prayer Bible Study, love and concern for others, by witness and forgiveness and the use of the talents we possess.

## **Bruce-Grey Presbyterial Fall Rally**

The annual fall rally of area three of Bruce-Grey Women's Missionary Society was held at Allenford in September. Mrs. John Gowan President of the Allenford Jubilee Circle welcomed the thirty-eight who attended.

Mrs. Woodrow Muir, Port Elgin, Literature Secretary discussed the new Study Book and recommended good reading materials.

A filmstrip entitled "Celebration" was viewed giving information about the outreach of the Church in Canada.

Mrs. P. A. Ferguson, Chesley conducted a music workshop centred around the "New Book of Praise". She noted that many hymns or verses therein may be used effectively in Services of Worship. Many new tunes were studied with special reference to special occasions of the year.

The afternoon session concluded with a group discussion on "How to Plan an Interesting and Informative Meeting."

## **St. Lambert, Quebec celebrates**

The afternoon group of the W.M.S. of St. Andrew's Church, St. Lambert, Quebec, held a Tea in October to celebrate its 50th Anniversary. Over 70 guests were present.

Mrs. Lil MacLennan, Mrs. Elsie Ingmire, Mrs. Roberta Rodgers, and Mrs. Ruth Fay were presented with corsages in recognition of over 30 years of faithful service to the group.

Mrs. Estelle Scott was honoured with the presentation of a life membership pin and certificate.

An inspiring devotion was given on the theme of thanksgiving.

An impressive candle lighting ceremony was prepared and presented. One large candle was lit to represent Christ, the Light



of the World, from which 5 candles were lighted in memory of the Founders, members past and present, members on the B.W.M., Missionaries, CGIT.

A local group, the "Visionaires" provided an enjoyable time of music.

The following Sunday, the celebration continued as several members prepared and participated in the worship service.

An inspiring message entitled "Discipleship" was given by one of the members and was well received by all those present.

**West Toronto Presbyterial**

At the November evening meeting of West Toronto Presbyterial Miss Ann Peckover was the speaker. Miss Peckover had been an overseas volunteer, appointed for two years in Taiwan. She taught in university there and in kindergarten. She showed us beautiful slides, including views of very appealing little children.

Solos were sung by Mrs. Pugsley of Hillview Church and by Miss Debbie Cameron of St. Andrew's Church, Islington.

**BIRKS**  
JEWELLERS

feel it a privilege to work with your  
Society in furnishing your insignia  
and welcome your personal business at any  
of our stores across Canada.

*Henry Birks & Sons Limited*

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

- ☐ New Subscription
- ☐ Renewal
- ☐ Change of Address

Attach label here

Name .....

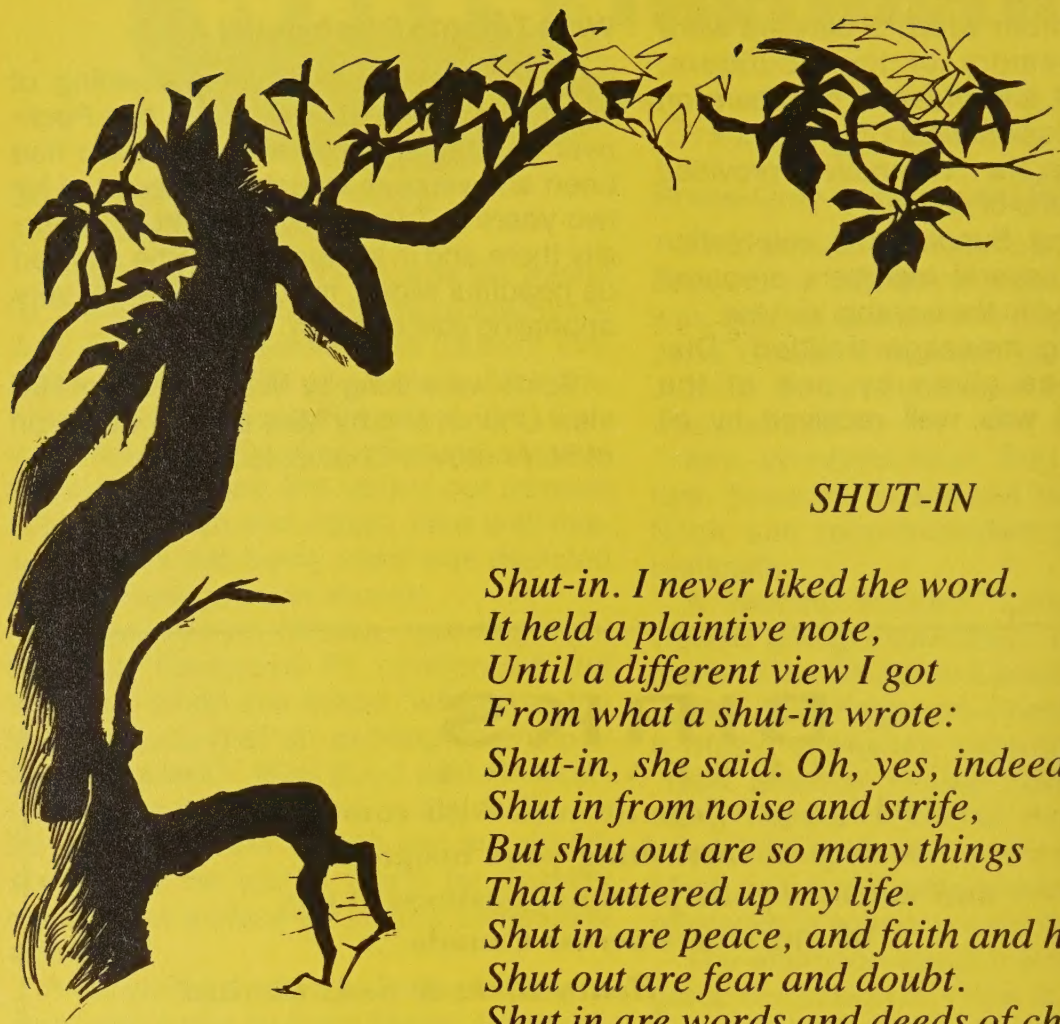
Address .....

WMS Group .....

Subscription rate \$1.50 per year, payable to Glad Tidings

☐ 1 Year      ☐ 2 Years      ☐ 3 Years .....Total Enclosed





### SHUT-IN

*Shut-in. I never liked the word.  
It held a plaintive note,  
Until a different view I got  
From what a shut-in wrote:  
Shut-in, she said. Oh, yes, indeed;  
Shut in from noise and strife,  
But shut out are so many things  
That cluttered up my life.  
Shut in are peace, and faith and hope;  
Shut out are fear and doubt.  
Shut in are words and deeds of cheer  
No heart can do without.  
Shut in my mind are memories  
Of gayer, brighter years;  
I laugh, sometimes, remembering—  
Sometimes I yield to tears!  
Shut-in are friends I cannot lose—  
I hold them in my heart—  
And though the miles stretch long between  
We never are apart.  
Shut-in! Why, it's a blessed word!  
One day I will have trod  
On happy feet to heaven's door  
And be shut-in with God!*



# ***GLAD TIDINGS***

MARCH, 1976





## **FEATURES**

- 3 Nairobi Perspective by Heather Johnston
- 12 God + One = A Majority by Ann Peckover
- 16 Family Camping? Why? by Kay Cowper
- 18 Memories of a Nigerian Sojourn by Gwen Lennox
- 22 Changhua Hospital excerpts from a letter from Joy Randall

## **COLUMNS**

- 7 How Shall I Keep Lent by Ninette di Gangi
- 8 In The World by Marjorie Ross
- 25 WMS Highlights
- 31 Officers' Oddments

## **PHOTOS**

- 16—Sask. Govt. Photo
- 22—W. Welsh

## **COVER**

This painting (done on bark), hanging behind the speaker's rostrum, depicts in a dramatic way the realism of the ecumenical movement. Elimo Njau, a Christian artist from Tanzania portrays a giant tree with roots planted in a red pool, whose branches blossom and droop with flowers and fruit. On either side of the tree—which, when looked at from a distance, takes on the shape of the cross—are people in boats, moving in opposite directions towards the one center. According to Mr. Njau, the two groups of people in the pool of blood (signifying the crucifixion) are the churches, moving in opposite directions towards the one centre. (WCC Nairobi 1975)

## **GLAD TIDINGS**

**MARCH 1976**

**VOLUME 52 NUMBER 3**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

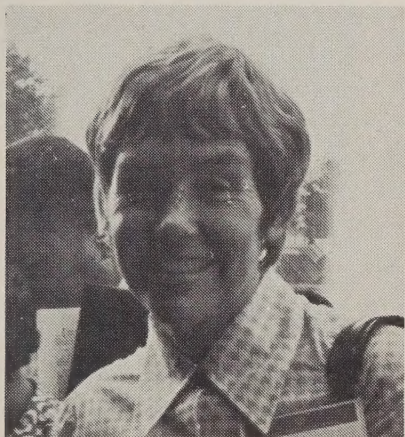
Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Nairobi Perspective

by HEATHER JOHNSTON



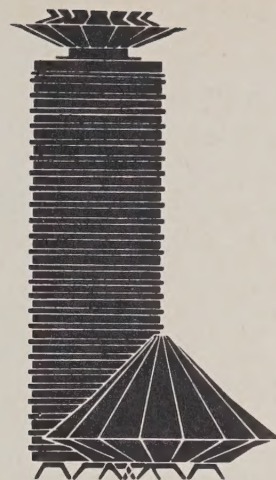
Basking in the hot tropical sun of Kenya, relaxing after lunch in 'tent city' in front of Kenyatta Center, I suddenly became aware of the fact that I was part of a tremendous happening—the in-gathering of Christian men and women, black and white, young and old, lay and clergy, rich and poor—each affirming in their way that "JESUS CHRIST FREES AND UNITES". Six or seven languages were spoken within earshot and, though I could not understand them all, I suddenly felt safe, not threatened, rather, strengthened by this diversity.

I had prepared for this 5th Assembly of the World Council of Churches held from November 23 to December 10 for some months, had arrived in Nairobi and attended the Opening Service at Kenyatta Center, the most modern conference center imaginable—but the impact of the truth that I was privileged to share in a seeming second Pentecost gave me new strength and vigour. I needed this confirmation, for many tensions had been revealed,

deadening parliamentary procedures had brought me to deep frustrations and I was profoundly tested in my almost euphoric acceptance of the World Council of Churches until that point in time. Dr. Potter, General Secretary of the WCC, had denounced "cheap ecumenism" as Dietrich Bonhoeffer had once warned against "cheap grace". Like God's commitment to the oikoumene, the churches' commitment cannot be cheap and comfortable—and neither can mine! Unity, I suddenly realized, comes because we **are** brothers and sisters, not because we act as such.

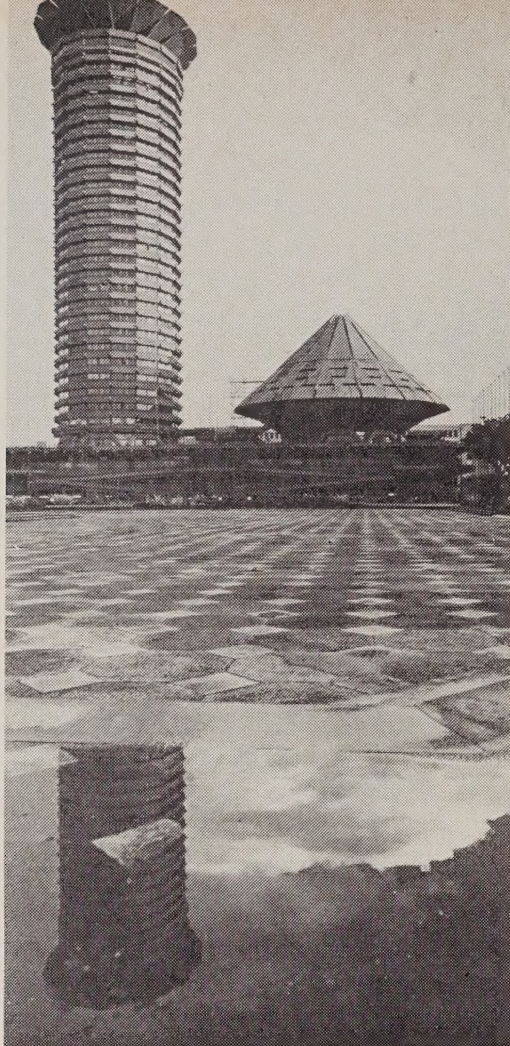
I was one of 800 delegates who had come representing churches as varied as the Russian Orthodox or Ethiopian Coptic church with their long historical traditions and the church of Israel and Niniveh, an independent, newly founded church of Kenya. Having lived in three different cultures (Germany, Nigeria, Canada) I felt a close affinity to most delegates, often identifying far more readily with a Third World woman than with her U.S. counterpart, and yet deeply aware of, and grateful for, my Canadian citizenship.

The Assembly is the legislative body of the World Council of Churches. It meets every seven years to conduct the council's business. That is a tall order, when we know that there are 280 member churches, each wanting its voice heard, its particular viewpoint spelled out, in the





*Kenyatta  
Conference  
Centre*



*Mrs. Heather Johnston and  
Dr. Donald Smith  
The Presbyterian  
Church in Canada's  
delegates*

*Parking  
Boys  
"the  
other  
side  
of  
Nairobi*





programmes of the WCC. Business was done in plenary sessions during the last seven days of the Assembly. It is by no means easy to gain a grasp of the programmes and activities of so varied and complex an entity as the WCC. To help us in our task, we first met in Workgroups, Sections and Hearings as well as in Plenary. In the latter we heard forceful presentations of acknowledged leaders in their various fields. We listened spellbound to Dr. Michael Manley, Prime Minister of Jamaica, make a passionate plea for a new national and international order, founded on justice and participation. An Australian scientist, Dr. Charles Birch, spoke to us on "Creation, Technology and Human Survival". "Theology's task", he said, "is to rediscover the unity of the whole creation in the light of the Christian understanding of man, that involves a radical re-interpretation of the nature-man relationship".

The United Bible Societies, led by the Archbishop of Canterbury, The Most Rev. F. Donald Coggan, presented a poignant, modern version of the prodigal son story and that same day we saw what was for me the most moving play I have ever seen: "Muntu", by J. de Graft. In its premiere performance by an all Kenyan cast, it gave an account of creation and expansion of Christianity around the world, with a call to rid the gospel of its cultural trappings. Professor Robert McAfee Brown of California asked: "Who Is This Jesus Christ Who Frees and Unites?" A Bolivian Bishop together with Dr. John Stott of Britain brought to us the much needed theological dimension under the theme "... That The World May Believe."

For the first time a plenary session was presented by women. Dr. Sylvia Talbot of Guyana, presently of the USA, presided. A thought provoking event. Six outstanding women spoke. I did miss the voice of a woman happy and fulfilled in her role as wife and mother. For me personally, this

presentation "Women In A Changing World" was oppressive in its length and structure. Yet I deeply appreciated Dr. Una Kroll, British psychiatrist, who pointed out that each person is unique, man or woman, and that it is our sinfulness which hinders us as individuals "to obtain the glorious liberty of the children of God". "We in the church must eliminate the evil effects of ignorance, role conditioning, fear of change and our own sins" and if we are to do this we need:

"Faith which can move mountains,  
Hope that will transform despair,  
Love which does not shrink from pain."

More than 65% of the delegates, including myself, had hoped to share in the deliberations of Section I "Confessing Christ Today". But to equalize numbers I was assigned to Section VI "Human Development, The Ambiguities of Power, Technology and Quality of Life". In the latter subsection some decisive questions were asked: Is life to enjoy increasing amounts of material wealth? Are we in the West ready to accept and teach a "theology of doing with less"? What is Quality of Life for a Russian living in a socialist state, for a young minister in the Philippines, for an enthusiastic Ethiopian youth who wonders why we in the developed world even ask the question when his people are dying of malnutrition? Does a mother in Nigeria have a better Quality of Life than I do in Hamilton, Canada, although I live in the freest country of the world?

Here, as in most other discussions, a wide divergency of opinions came to the fore. For the Orthodox it is "Transfiguration and Glorification", with a God-experience not as an individual but for the whole church. For others it is only through social and political engagement that this Christ who frees and unites can be preached. For a laywoman like myself, this tension was not always easy to understand, and yet proved to be a tremendous learning experience.





### *"Women in a changing world"*

We discussed renewal ministries in laity, family and congregation in the Hearing on "Education and Renewal". The new mobility of laypeople and the question of tourism evoked the comment by a brother from Uruguay "don't come to us, we are too busy surviving". A strong plea for study of the Charismatic Movement in cooperation with the Roman Catholic Church was accepted, although many stated "this movement is often divisive and works against 'conscientization'."

For many of us, the most meaningful encounter occurred in the small workgroups of never more than fifteen participants. This is where we did our bible study in depth—relating it to the theme of the Assembly. The tremendous oneness and affirmation, the comfort and assurance of Romans 8, bound us together in our small group and we closed our last session singing with clasped hands "we shall overcome". God grant we shall!

But how do we, as member churches, overcome the apathy or, worse, the complete lack of knowledge of the World Council of Churches?

How can a body like the WCC with its severely limited resources and capacities be obedient to God's call today in a way befitting those who "confess the Lord Jesus Christ as God and Saviour"? Surely, the credibility of the ecumenical movement depends upon the active engagement of every member church and congregation. Could we, as a WMS group resolve to subscribe to the new, very readable monthly magazine of the World Council of Churches:

### *"ONE WORLD"*\*

(WCC Publication Office, P.O. Box 66, 150 route de Ferney, 1211 GENEVA 20, Switzerland, costing US 9.—a year). Let us try and be a responsible member of the World Council of Churches.

Meeting for the first time in Africa, we strongly felt the impact of Christianity as a vital, liberating force on this continent. People crowding into a plain, tin-roofed hall or a beautiful, modern church structure, listening intently, singing loudly, pray-



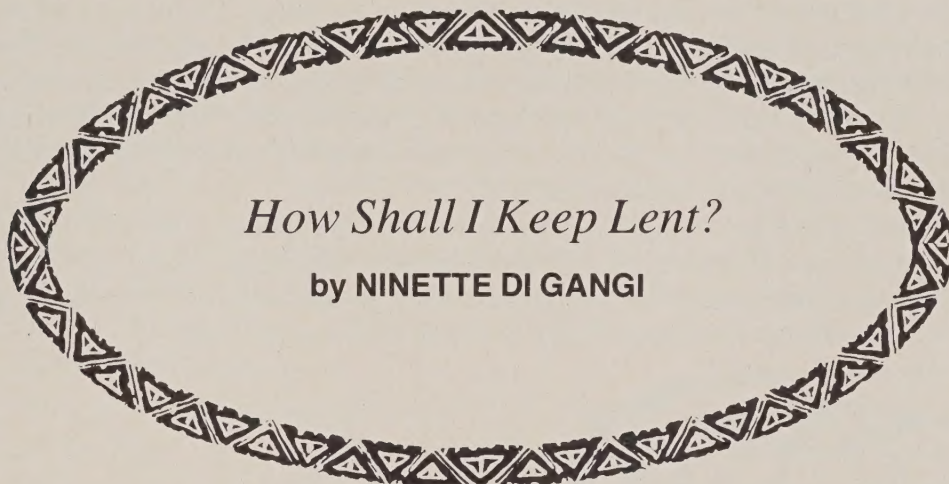
ing fervently, were memorable experiences in Nairobi. When I think of the Assembly, my dominant feeling is that of gratitude to God for the ecumenical movement. But gratitude also for The Presbyterian Church in Canada for being part of it and thus enabling me to share in this celebration of the meaning of the Christ-event and exploration of ways by which we may heal the wounds of division.

This healing was deeply felt in the service of Advent and Farewell which began with Orthodox participants (all male) chanting the Introit. Moving through a Litany of Liberation, the reading of Scripture, a musical offering by a Kenyan church choir, the Lord's Prayer interpreted in Native American sign language, the service concluded with an exchange of small mementoes. Singing "break down the walls

that separate us, and unite us in a single body", we all moved out of the conference center into the floodlit courtyard with its sparkling fountains. Under the banner of the good ship Oikoumene, four leaders, facing each of the points of the compass, led us in a Litany of Departure, closing with the rousing Christmas hymn *Adeste Fideles*.

*\* A subscription to One World is received in the office. Excerpts occasionally appear in the Glad Tidings.*

Mrs. Heather Johnston, chairman of The PCC's committee on inter-church relations, was elected to the Central Committee of the WCC, the first Presbyterian and the first woman from Canada so honoured.



What has happened to lent since I was a girl? I remember growing up in Montreal and envying my friends in Montreal High School for Girls who were Anglicans and were excused from school to attend Ash Wednesday services at Christ Church Cathedral down University Avenue. They returned at noon with ashes on their foreheads and were the envy of their classmates. They gave up chocolates and candy and movies for lent and it made me wonder why we Presbyterians had given up such a great thing!

As I grew up, I realized that what was really important was not what we gave up for 40 short days but what changes we were willing to make within that would affect us beneficially throughout all our days. We can do without the abuses and misuses of lent and certainly without the excesses of 'Mardi Gras' that starts off the season, but in its original form it had much to commend it. It began forty days immediately preceding Easter, with Ash Wednesday. It was meant to correspond to the 40 days of fasting that Jesus endured in the wilderness prior to His temptations. It was to be a time of abstinence, almsgiving and acts of devotion intended to serve as a preparation for Holy Week. The



positive aspects of lent are surely needed in our day.

You and I need to withdraw periodically from a world of incessant noise and activity to spend time in contemplation and prayer. We need to realize afresh the wonder of Good Friday and Easter. Here was the culmination of all of God's activity throughout the history of Israel. God was now going to allow His only Begotten Son born 33 years before in Bethlehem to suffer and die that He might rise again—and all to reconcile us to Himself!

In Luke 7, verses 36-50, we have a marvellous illustration of how we should keep lent. Jesus was invited to the house of one of the Pharisees for dinner. He took His place at the table, and during the meal, an unnamed, but immoral woman enters in, washes His feet with her tears, kisses them and wipes them with her hair, and anoints them with myrrh. Simon, the host, was upset by all this and thought to himself, "How can Jesus allow this disreputable woman to interrupt my well-organized dinner party with such an emotional outburst?" Jesus, reading his thoughts, tells him the story of the two men who were both in debt to the same money lender—one for a small amount, the other for much more. When both debts are forgiven because neither can pay, Jesus asks Simon, "Now which will love him most?"

The question comes down through the years to our day. If we have taken our faith for granted, God's love and forgiveness as our 'right', and Good Friday and Easter as just another long weekend, we shall be like Simon the Pharisee.

But if we, like this unknown woman, take time to seek Him out. If we, like her, fall at His feet in tears, confessing all that has been amiss in our lives, confessing all that we have done of which we are ashamed, if we bring Him the gift of a contrite and humble heart and thank Him for the countless times He has forgiven us, comforted us, encouraged us, restored us—then we shall begin to realize the greatness of His love. "And so, I tell you, her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown." (Luke 7:47).

May we use this lenten season to "give up" our prejudices, our inconsistencies, our lukewarmness, our comfortable but perhaps lifeless religiosity. And may we use this time positively to grow in faith, hope and love to be able to appreciate the mystery of what God did for us through His son between Palm Sunday and Easter Day!



## *in the world*

by Marjorie Ross

### **Conversation on GATT Fly concluded**

This month we are winding up our conversation with Geoff Johnston, the Presbyterian representative on GATT Fly. GATT Fly is an inter church project dealing with economic issues affecting underdeveloped countries.

Ross: We've been talking about the New World Economic Order. So far, you've given us a lot of the reasons why the poorer countries feel trade reforms are



necessary. But how does all this move from the area of speeches to reality?

Johnston: The package of suggested reforms which goes under this title was pulled together by the group of underdeveloped countries called the "Group of 77". Some of that group are not all that poor, by the way, since it includes the oil producing states as well as industrialized countries like Taiwan. They have been putting it forward for consideration by the rest of us for a couple of years.

## **THE COMMONWEALTH AGREEMENT**

Ross: When did Canada first start looking at it seriously?

Johnston: External Affairs has had it on a back burner for a year or so, but it really became a live issue at the Commonwealth Prime Ministers Conference in Jamaica last spring.

Ross: Are some of the Commonwealth countries pushing for this?

Johnston: Sure they are. The Commonwealth has all the elements that make up the scene in the United Nations General Assembly—rich countries, poor countries, Britain and the European Common Market, Nigeria and a few others in the oil producers association. The new trade proposals were bound to come up.

However, the Commonwealth is a good forum for some of these controversial things to be hammered out. There is a club atmosphere,—all the members feel they have a background in common—and a general atmosphere of good will exists. Sometimes this doesn't seem to result in much but speeches but on this occasion feelings were running high between supporters of the new proposals and Britain who had made some counter proposals. Forbes Burnham of Guyana suggested that the whole matter go to a committee of experts who would report back to a Finance Ministers' Conference later in the summer.

Ross: Is that what happened?

Johnston: Yes, and Canada played a big role in providing technical help for these experts. The Finance Ministers met in Guyana and the Commonwealth members, including Canada had agreed in principle amongst themselves before the matter came up at the United Nations.

Ross: You mean Canada is already committed to the New International Economic Order?

Johnston: We are agreed "in principle" and with some reservations. That gives us a nice loop hole.

## **CANADA'S ROLE**

Ross: I want to come back to that, but first I want to know about the United Nations Assembly. What was Canada's role there?

Johnston: Our position was based on what we had agreed to at the Commonwealth meeting—which really is only that the idea in general is acceptable, and that we are ready to get down to negotiations on the details. However, our role at



the United Nations was a very active one—playing honest broker between the developing countries and the United States.

Ross: The United States opposes this, do they?

Johnston: The Americans have everything going for them under the present set up. Why would they want to change the rules of the game and give away their advantages? Besides, they believe that, if there is not enough wealth to go around, it is better to create new wealth, than to re-distribute existing wealth.

Ross: You'd better explain that.

Johnston: That just means that you encourage a poor man, or a poor country to get busy and create his own wealth. You don't give him some of yours. This is a philosophy that has worked well for the Americans, and for us, because we have had a huge country to expand in, and endless resources. It is not nearly as easy for players who come into the game late and find that the big players have got all the corners covered. The developing countries are not looking for an actual re-distribution of money. They just want the rules of the game changed so that they are not weighted so heavily in favour of the rich players, led, of course, by the United States.

Ross: What about the other "rich players" as you call them?

Johnston: The Europeans are quite ready to talk about this. They are much more vulnerable than we North Americans, because they depend so heavily on importing commodities from the Third World. Besides, many of them built up economic empires in their former colonies and still export to them. They are quite ready to negotiate, although they hope they don't have to give away too much.

Ross: So the only real hold out is the United States?

Johnston: We hope we are working them towards a compromise position. We want to keep them in the game because our trade is so much bound up with them. We really trade very little with the Third World compared with our trade with the United States.

Ross: What would happen if they didn't agree to co-operate?

Johnston: The developing countries say they will form trade arrangements on a regional basis, and leave the United States out. These would take a few years to get established, and might be hard on countries who now export to the United States, but in the long run, the United States would be the loser.

Ross: That would put us in an awkward position, wouldn't it?

Johnston: It would finally make us realize how closely we are tied to the Americans' chariot wheels. Our more radical politicians have been telling us for years that we don't control our own economy. We're just like an under-developed country that way.

Ross: That sounds to me like the opening sentence in another huge topic. Let's get back to the Third World and their proposals.

#### UNCTAD IV

Johnston: Right. The next big arena for discussion of this issue is at UNCTAD IV in Nairobi?



- Ross: That is another one of your short forms that means nothing to me.
- Johnston: Sorry. UNCTAD IV is the fourth conference held by the United Nations on trade and development issues. The significant point about this conference (in May, by the way) is that the issues will be clear in all the technical details. Up until now, the industrialized countries could always back off from the conference table and retreat "for further study". This time, it will be there in black and white and everyone will have to stand and deliver. It should be interesting to see what happens.
- Ross: If all this is so important, why doesn't it show up in the newspapers more often?
- Johnston: Well, as Andrew Brewin, one of the three M.P.s who were at the United Nations conference with us last September said, "We're touring the country trying to awaken the Canadian public to the vital importance of the New International Economic Order. Yet, somehow, as a topic it brings forth more snores than cheers."
- Most people aren't interested in economics, unless it's the price of hamburg meat or the details of their salary offer.

## THE CHRISTIAN'S INVOLVEMENT

- Ross: Just why is the church getting involved in these issues, anyway?
- Johnston: Three hundred years ago Christians got into so many wars with each other over different interpretations of political issues, that church people backed off altogether and said that the church would have nothing to do with secular affairs. In this century, we are beginning to think the world has gotten itself into a terrible mess without us, and it's time that Christians started getting involved again, as *Christians*. We believe that one expression of our love for Christ must be a concern for other people. This concern must be extended to the people of all countries, and when the men and women of the Third World cry out that they are not being given a fair chance to earn a decent living for themselves, we must listen. We may need to see if our country is pursuing selfish policies. Most of us try not to be selfish in our private lives. We should try not to be selfish in our national attitude toward the rest of the world.
- Ross: So far, our government seems to be taking a generous position.
- Johnston: Yes, but remember, they are committed in *principle* only. They might agree to everything that doesn't affect us, and draw back immediately when Canadian business interests are concerned. Canadian businesses have a great influence with our government you know.
- Ross: It's hard, because although you might feel very sorry for these other countries, you wouldn't want the government to agree to something that would have a bad affect on the industry in your own area.
- Johnston: Exactly so. That is where the crunch comes.

## GATT Fly

- Ross: Well, we will watch the papers to see what develops at Nairobi. One last question. Once we move out of the area of pious generalities and into these



political and economic issues, you are dealing with pretty controversial topics. A lot of people might not like you or GATT Fly making statements and speaking for the church because they might not agree with you.

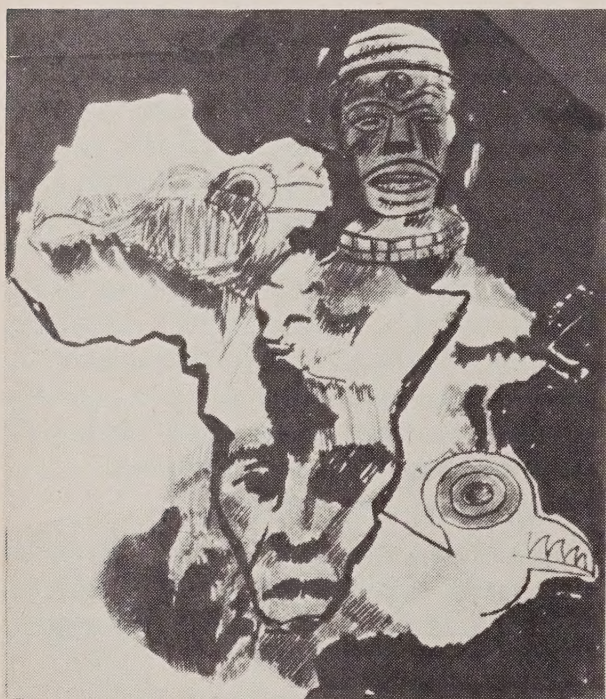
Johnston: Fair enough. They have a perfect right not to agree with us. We try to do our homework pretty thoroughly, and base what we say on solid research.

In any case, GATT Fly doesn't make official statements on behalf of the churches. All we do is provide our church leaders with information.

The essential thing is for all Canadian Christians to start getting involved in these issues. They are much too important in human and moral terms to be left to secular economists. Thank you for letting me talk to you in this space.

Ross: Thank *you*. I think this has opened a whole new area of thought for many of us.

*(Note: Save these three articles on GATT Fly for use with study materials for 1976-77 "Canadian Concerns and Christian Response.")*



# God + One = A Majority

by Ann Peckover

"God and one are always a majority" wrote Mary Slessor in the margin beside the psalm verse "I will not be afraid of ten thousands of people." Through her life she always felt that with God with her, the odds were on her side.

Mary was born in Aberdeen, Scotland, in 1848, though she grew up in Dundee. Her mother was a staunch Christian and keenly interested in missions, particularly the new one in Calabar, Nigeria which was only two years older than Mary. Indeed it



was Mrs. Slessor's dearest wish that one of her two sons become a missionary, but both boys died in childhood.

Mary's father was a shoemaker, but spent too much of his earnings—such as they were—on drink, so Mrs. Slessor, and later Mary, went to work in the Dundee weaving mills. Mary worked half the day in the mill and the remainder at school. Then in the evening she helped her mother with the children until the drunken Mr. Slessor came home. He would throw the supper saved for him into the fire, strike his wife, and lock Mary out of the house. Mary would roam the streets of Dundee weeping until her father had fallen asleep and her mother would let her back in. No wonder during her mission work Mary strove against overindulgence in alcohol amongst the natives. It must have been with a wry look that she noted the cargo of the ship on which she sailed to Nigeria in 1876—barrels of gin and rum. "Scores of casks and only one missionary," sighed Mary.

But before she went overseas, Mary worked among the young people of the slums of Dundee. Some of the "toughs" as they were called tried to stop her and one night a group surrounded her, telling her to cease this sort of work. The leader had a lead weight on a cord which he started swinging in ever-widening circles until it grazed her brow. Mary removed her hat (it was a new one) but, though she must have been very frightened and her knees shaking (long skirts would be handy to hide that), she kept a fearless steady look. Suddenly the weight thudded to the street, "She's game, boys," cried the leader, and the whole gang trooped to the meeting with Mary.

Calabar was nicknamed "The White Man's Grave" because of the many then incurable fevers that bred in the mangrove swamps on the coast. Further inland fierce natives warred or practised cruelties. When a chief died, wives and slaves were buried with him. At any calamity, people

suspected of causing it by witchcraft were made to drink water in which was crushed a poisoned bean. The idea was that only the guilty would die in this ordeal. Before we laugh too mockingly at this we must remember that in England, trial by ordeal or for witchcraft had only been stopped for a century or so before Mary Slessor's time.

Mary sailed for Calabar August 5, 1876. On arrival she lived with the missionaries already there. She learned Efik, the native tongue so quickly that the Africans declared "she was blessed with an Efik mouth" and worked among the natives of Calabar. She moved from village to village, often at night through the beast-infested rain forest, "Oh God of Daniel, shut their mouths," she would pray, adding afterwards, "And He did!"

One custom Mary combatted throughout her life was the practice of killing twin babies in the belief that one was an evil spirit. In 1878 the practices of killing twins and driving out the mother were outlawed, but continued, particularly in the bush. Even today a certain undercurrent of ill feeling can be found still.

Perhaps Mary is better known for her work further inland among the people of Okoyong. Indeed in Britain she was romanticized as "the White Queen of Okoyong". Certainly she worked hard to deserve such a title. The Okoyongs were fierce, untamed natives who occasionally traded with, but more often raided, other tribes. When Mary arrived in Okoyong she found the chief village deserted as everyone was away at the feast after a neighbouring chief's funeral. When everyone returned, Mary was such an object of curiosity that sometimes she had to grab up a machet and hack away at the undergrowth on the land set for her use just to be alone. The chief, Edem, and his sister, Ma Eme, were concerned about Mary's well-being. Ma Eme proved Mary's constant friend and secret informant if trouble was brewing. If Mary received a medicine bottle



from Ma Eme, she knew action was necessary. Later other women warned of danger. The cry of "Run, Ma! Run!" told Mary that there was danger if she didn't get somewhere fast.

At one time she stopped two war parties from fighting and made the leaders sit down and talk things out. When all was settled, however, she discovered several containers of rum brought forward for carousing. Quickly Mary stripped off her petticoats (which must have been a terrible nuisance in the tropics, but for once proved useful) and spread them over the casks. Such was her influence that the natives considered the drink Mary's and not to be touched without her permission!

Another occasion saw Mary striving against the custom of killing captives on suspicion of witchcraft when Chief Etem's oldest son died in a tree-felling accident. A nearby village was raided and twelve men and women (three of them mothers with infants) were loaded with chains and sentenced to drink water in which the poisoned bean had been crushed. With great patience Mary and a visiting missionary, Mr. Owens, stood guard over the prisoners. The Okoyongs wouldn't kill the captives in the missionaries' presence so let several go after swearing the *mbiam* oath which was the most solemn of vows. Ma Eme intervened to save others.

Meanwhile Mary got other missionaries to come and present a magic lantern show, the first such event in the village. She also dressed the corpse in regal splendour to the delight of the natives. When the young man was buried, only a cow was interred with him. Not a human life was taken—something that had never happened before in Okoyong.

As a peacemaker Mary often sat at palavars between rival chiefs. During this long time of talking she would knit to keep her hands from shaking, she said. It was also the only time she had for such work.

Mary was later put in charge of local na-

tive courts and it was said that hers was a court in which no woman ever lost a case. Not that Mary was partial to women, though now women had a chance to be heard. She was fair to all and indeed had to listen carefully to winnow the grains of fact from the chaff of verbosity.

As progress of civilization, particularly roads advanced into the bush, a District Commissioner presented Mary with a bicycle. She found this a wonderful means of transport, for before this she had travelled by canoe or on foot. But by 1913 she found herself too weak to keep up. Instead of retiring as she was urged, she simply asked for a "box on wheels" and in this rickshaw was trundled from place to place.

When Mary died in 1915 she was buried in the old Calabar cemetery with great pomp and splendour. Great tributes were paid to her and memorials made so that she seems to have come as close as a Presbyterian ever came to canonization. Knowing her gift of quick humour, one can almost hear Mary say, like Joan in Shaw's play *Saint Joan*, "Fancy me being a saint!"

To her family, red-haired Mary had been teased as "Carrots" or "Fire". A contemporary visiting her on the mission field called her "the very wonderful lady." I have already referred to her title "the White Queen of Okoyong". But surely the greatest must be the tribute paid by the natives among whom she worked: "She was everyone's Mother".

*(It was a hundred years ago that Mary Slessor arrived in Africa. The above article was written to celebrate this anniversary.)*

Books about Mary Slessor:

Buelmann: White Queen of the Cannibals

Christian/Plummer: God and One Red-head

Livingston: Mary Slessor of Calabar, Pioneer Missionary

The White Queen of Okoyong



# Taiwan Presbyterian Church Issues Appeal

The church and society unit of the Presbyterian Church in Taiwan (PCT) recently issued an appeal to both the government and the churches of Taiwan in which freedom of religion and "the true role of prophet and priest" are emphasized given "the danger in which our country stands at this time."

The 2300-word statement, perhaps the most important statement of a Taiwan church since the "Statement on Our National Fate" issued in 1971, was drafted in September by the Conference on Church and Society sponsored by the PCT's Committee on World Church Relations. The PCT, the largest Protestant denomination in Taiwan, was also responsible for the 1971 statement which advocated that "no external world power should interfere with our nation's destiny" and called for "a political reformation . . . in accord with the democratic spirit."

The new statement, recently translated into English, directs five appeals to the Chiang Ching Kuo government: (1) to preserve the freedom of religious faith as guaranteed to the people in the constitution; (2) to counter Taiwan's isolation in foreign relations by permitting national representation at international church meetings such as the WCC General Assembly; (3) to establish a relationship of mutual trust and confidence between the government and the church; (4) to promote the reconciliation and unity of all people living in Taiwan; and (5) to preserve the people's security and welfare.

On the first point, the church protests the government's confiscation of both new and old romanized translations of the Bible last winter. Although the government has returned copies of the old translation, the statement calls for return of the new translation as well as requests that "permission

be given to continue to publish the Bible in any language."

On the last point (security and welfare), the statement notes that Taiwan's economic development has "brought a loss of personal worth, moral decadence, rampant pollution, a wide gap between the rich and the poor, and the increasingly serious problem of public peace and order." Based on the church's mission "to protect human rights and preserve human dignity", the statement appeals to the government to adopt effective measures on all these fronts.

The statement also directs five appeals to the churches of Taiwan: (1) to give expression to the spirit of sincerity and justice; (2) to promote unity within the church and safeguard the church's position; (3) to strive for independence of the church; (4) to establish a close relationship with the whole world church; and (5) to express concern for social justice and world problems.

"The church is in a difficult position," says the appeal. "It easily loses its integrity of conscience by striving to avoid offending other people, being afraid to cause trouble and, so, because of this, it fails to be truly sensitive to the problems of social justice, and only attempts to see the benefit of its own interests. The worst thing that can happen to a church is for it to ignore its conscience and speak falsely; the church, if it lacks sincerity and justice, will become paralyzed."

The statement also criticizes ministerial and lay elements who have created "confusion in the church and the loss of a positive position of faith" and those who have been "devoted to damaging our church's relationship with the world church."

—Japan Christian Activity News,  
November 1975.



# FAMILY





# CAMPING? WHY?

by KAY COWPER

Most of us are so busy all year long that we have very little time to spend with members of our families. We're dashing here and there, both children and adults and sometimes we become very satisfied with our own little world and forget the hopes, fears and problems of other family members. As you plan your holidays for the summer, why think only of a camping experience for your child, why not consider family camping?

Let me tell you a little about our camping experiences as a family. We began camping when our children were quite small and we were rather inexperienced. For our first trip, we gathered everything we needed, or though we might use, and began packing the car-top carrier (inside the garage). It took quite some time and when finally completed we found, to our dismay, that we couldn't get the car out of the garage! The children, now quite grown-up, have never forgotten that.

Our first camping trips were just with our own family. Choosing a campsite, sometimes at night, sometimes on a hill, sometimes in the bush, and not always the most ideal spot. Sometimes setting up in the rain and sometimes when the wind made it a real problem. My husband has never forgotten the time he set up our tent in the pouring rain and his family sat in the car and watched him! Over the year's we've found that sharing the work as well as the play has drawn us closer together as a family. It's good for a family too to sit around a campfire at night and pop corn and sing. It's at times like these that the wonders of God's creation become real to us and we thank and praise Him.

When Sunday morning came we would emerge from our tent, to the amazement of many campers, all dressed for church, (complete with hats at that time). Going to church has always been a family experience for us, and when camping we always enjoyed finding a new church in the area and have many fond memories of those churches.

After several years of camping just as one family, we had the opportunity to enjoy an experience of camping with two other families. With six adults and eleven children—it was an exciting time. Two of our husbands were student ministers at the time and one had been in the ministry for some years. Our children nick-named the three-campsite-corner, P.K. Corner! (Preacher's kids) The campfires that had been fun before, were even more interesting and exhilarating with the resources of three families to draw upon. Our children, teenagers by now, put together quite on their own, a Sunday evening service for us which was really enjoyed by all. Our husbands cooked for us, even made a very special Chef's Salad that was photographed to be kept among our mementoes.

We swam, read, sat in the sun and talked and played games with our families. It's a rewarding experience for young and old to share recreational experiences as well as serious ones with other families.

This was even more evident to us when we had the opportunity of attending the Montreal Presbytery's Family Music Camp at Golden Lake in 1974. It was something we had never experienced before and one we shall never forget. There were 104 persons at the camp, 53 families, 42 adults,



40 teenagers and 25 children. What, you say, could all those people do together that would be exciting? To begin with we were divided into groups to help with table setting and clearing and dish washing. These groups were each made up of a variety of young and old and families were split up as far as possible. Even though there was an age range of probably 60-65 years, the togetherness was very evident.

During the day the little ones had crafts, junior choir and swimming, while the older children had guitar classes. Contemporary and traditional music attracted young and old. There was also a choice of discussions on contemporary worship and organ and choir music. As a group we put on a Folk Musical called "Swinging Samson" in which the youngest to the oldest was involved. Some worked on costumes and scenery and an orchestra was gathered together and worked into the musical. It was just wonderful to see families enjoying working together.

The evenings were spent in the lodge with square dancing or more modern dancing, singing and entertainment by the talented people at the camp. One of the things that impressed me was seeing a

mother dance a square dance or a reel, with her little son or a father with his little daughter. Everyone was included and encouraged to be one of the group.

Then the campfire and marshmallows and devotions around the fire, brought each happy day to a close. Each cabin or lodge took their turn with devotions. The teens usually had more music and dancing or singing before they said goodnight, but most others had had a full day.

What an experience! It topped all camping experiences and we vowed we'd return the next year, as we bid fond farewells at the end of the week. But many others obviously felt the same way and being slow getting registrations forms in, we were too late and weren't accepted, the camp was full! That tells us something, doesn't it? Not only to register early, but that family camping is an experience you dare not miss. Why not try it this year? Camping, I feel, provides an opportunity to do something together in a relaxed atmosphere where we're not meeting deadlines or watching clocks. I don't think anything draws a family into closer fellowship than sharing together an experience that all enjoy.

# Memories of a Nigerian Sojourn

by GWEN LENNOX

## How the Sojourn Began

It was my privilege to accompany my husband to Nigeria for the first half of 1975. A sabbatical term made it possible for my husband to leave Canada and his duties at Knox College, Toronto, and spend the time teaching Old Testament at

Trinity College near Umuahia in the East Central State of Nigeria. The Board of World Mission of The Presbyterian Church in Canada in collaboration with the Presbyterian Church of Nigeria made the arrangements.



## Memories of People

Rev. and Mrs. Russell Hall met us at the Lagos Airport and helped smooth out many of our initial problems and gave us a needed sense of security in a new country.

Rev. and Mrs. Robert Wilson welcomed us in Port Harcourt and Mr. Wilson drove us from Port Harcourt to Umuahia. The Wilsons were our "family" while we were in Nigeria.

The Rev. Jonathan Onyemelukwe was the Principal at Trinity College when plans for our stay were begun. In the meantime he became Bishop-on-the-Niger and Canon John Goodchild became Acting Principal of Trinity College. We were invited to the Enthronement Ceremony of Bishop Onyemelukwe which was a memorable experience.

Imanga Akpan, who was employed by Canon Goodchild as steward-cook, also kept us clean and well fed throughout our stay and we shall always be most grateful to him. We had the privilege of being the guests of Imanga and his wife at his village near Ikot Ekpene, an event long to be remembered. It was the first native village we visited, although in the spring vacation we spent another happy day visiting the village of one of the graduating students, Aga U. Aga. In such a village, the father

lives surrounded by his sons, his sons wives and all the grand-children. Each family has their own room or rooms. Some of the sons, now, may work or study at some distance (as do Imanga and Aga) and can only visit their family on holidays. The women farm the small crops, care for the fowl, goats and so forth. Some of the wives have had teacher's training or nurse's training, in which event she too goes off to work for the day. In this case if there are young children, a nursemaid is hired or another member of the family becomes nursemaid.

## Memories of Contrasts

It was in Lagos that we were first confronted with the population explosion, in all its stark reality. There were moments when it seemed there was no room to move to if you left the spot you or your car was presently occupying. And the noise was horrendous! We soon learned that after the motor, the horn is the most used part of the automobile. The developing process is evident wherever you look in Lagos—the new is springing up in the midst of the old. There are modern roads and buildings adjacent to unpaved dirt roads, open drains and homes with baked mud walls.

The harbour of Lagos (known as Apapa) is the largest in Nigeria, but is not capable of unloading many ships at a time. This is the reason that as I write this article 400 ships mainly full of cement are sitting outside Lagos harbour waiting to be unloaded. The average fee for every day a ship is unable to unload is \$2,500. Where is the money coming from? From oil. This partly, at least, could be the cause of the inflation that had started before we arrived in January 1975 and is continuing, unabated.

Our first motor trip was the 110 miles Mr. Wilson drove us from Port Harcourt to Umuahia. There was much to see on that first drive through the Rain Forest. The





road is much used as it is the only route from this southern part into the northern sections. There has been little work done on it since the war and even that has not been of a lasting quality. The shoulders are either poor or non-existent and used by a constant stream of cyclists and pedestrians. There are frequent one-lane bridges and pot holes of all sizes and depths make driving treacherous, not to mention the numerous taxis, lorries and buses (bearing appropriate names such as "In God we trust, God's way is the right way and Trust and Pray".)

### **Glimpses of Education**

The government provides free education at the lower-primary school level and if the family can afford it, they make every effort to send the children to school. Only in very poor families where the children must earn something—if only their keep, would they not attend school. Education is greatly valued and every effort is made to send the young people to secondary school and the whole village will contribute to the expense of sending the brightest ones on to university, in Africa or, the more ambitious have their sights on eventually going to Europe or North America.

Perhaps we should explain that the children speak their native language until they go to school. Instruction, from the day they start school, is in a second language, English. Business is carried on in English, but in their homes family members speak with one another in their native language.

On the narrow dirt road over which it was necessary to pass going in or out of Trinity, was a typical public school, with several hundred pupils attending. The structure was simply a square enclosed with cement blocks, open spaces left for windows and doors. The desks resembled what might have been used here a couple of generations ago. The blackboards were made with black paint covering sheets of

wood. Here children, eager to acquire an education, study and learn.

### **Memories of Trinity College**

The Church of England, the Methodist Church of England and the Scottish Presbyterian Church established Trinity College about 27 years ago.

The focus point of the campus is the chapel. It is charming in its simplicity. The two sides consist of high arch-shaped openings, allowing the air to pass through, unhindered, and a full view of the lovely flowering trees and shrubs. There were always blossoms, even when the grass was burned to straw, during the dry season. There were Frangipani trees in several colours, Flame of the Forest, Bougainvillea, Poinsettias, Hibiscus, and Pride of Barbados. Pineapples grew in the garden and trees bearing lemons, mangoes, cashews, avacodo pears, paw paws, bananas, oranges and grapefruit.

Grouped around the chapel on the campus are several classrooms, the students' common room, the business office, library, dining room and several separate hostels housing in all about 75 students, in small, individual rooms. These rooms are cleaned by the students and inspected by the staff every Saturday morning. The students also hire their own cook and do their own marketing every Saturday.

Scattered at short distances are seven staff houses. The one we first occupied was the home of Canon John Goodchild who was on leave from our arrival until April 11th. Gardening is one of his hobbies so we were fortunate to be surrounded by the evidence of his talents in horticulture. But as though not to be outdone by man's efforts, nature added the final touch to the beauties surrounding us. From the front of the house was an unforgettable view. We were on the brow of a hill and in the distance were a series of valleys and hills, thickly covered with the trees of the Rain





Forest, the one most outstanding being the palm.

The building that houses the library has been outgrown for some years and we were told that plans were made and passed by the college council and a considerable sum of money raised for a new building which would be more adequate for present and future needs. Work was begun in June 1975 and it was expected they would move in about the end of October. The former building will furnish much needed additional classroom space. This new library, with its greatly increased number of books, will be of inestimable value to the ongoing work of the college which includes not only the intramural programme but a proposed programme of continuing education for ministers throughout the Nigerian church. Such continuing education for ministers has become the concern of our own church here in Canada, as it has throughout the world, and will prove the source of untold strength to the ministers already serving in the church in Nigeria.

At the time we were making our plans to go to Nigeria the Glenview Afternoon group of the WMS which I attend was in the process of deciding what would be the best use to make of a portion of a legacy which had been left to the group from the estate of the late Bertha Winters. Upon

learning that during the Civil War the buildings of Trinity College had been stripped of everything removable including most of the library books (although some were recovered when the college was reopened after the war) the members decided to give \$1,500.00 immediately, for the purchase of books, and to set aside \$2,500.00 to be used when required.

My husband and I were privileged to be the bearers of this good news. This practical show of interest was greatly appreciated by both the College staff and students. We were delighted to have had a part in establishing this bond between groups so widely separated geographically but so close in their desire to respond to the glad tidings of the gospel.

Each day at Trinity College begins and ends with a chapel service for students and staff. The evenings were particularly beautiful! I loved to sit and watch the sun sink behind the distant hills, followed so quickly by darkness. Through the open doors and windows I could hear the voices of the students singing some old familiar hymn such as:

In simple trust like theirs who heard  
Beside the Syrian Sea  
The gracious calling of the Lord  
Let us, like them, without a word  
Rise up and follow Thee.



## TAIWAN

### Changhua Christian Hospital excerpts from a letter from Joy Randall

There were many changes in Taiwan in the year that I was home on furlough. It would seem that the economic situation has improved greatly. There are many new buildings including homes and many people have their own cars now—usually smaller ones and locally made models of familiar brands. The highway which will eventually be the length of the Island is under construction. When we ride on a completed portion of this highway we look forward to the day when it will be completed and travelling from one end of the Island to the other will be easier.

It is great to be back in Changhua at the hospital. There are many new staff members and new faces and names to learn especially in our Nursing Department but I am getting to know each one gradually. The hospital continues to grow in its services and witness to the central area of Taiwan. Its 222 beds are usually full. Our obstetric ward has been booming with over 300 deliveries a month which means over 50 babies in our nursery most days—much fuller than the ones I saw in Canada last year. We do a lot of family planning daily as well but have not seen the results as yet.

The Psychiatric Department beds are always full and there is a long waiting list for admission. The occupational therapist is working with these patients. It is hoped



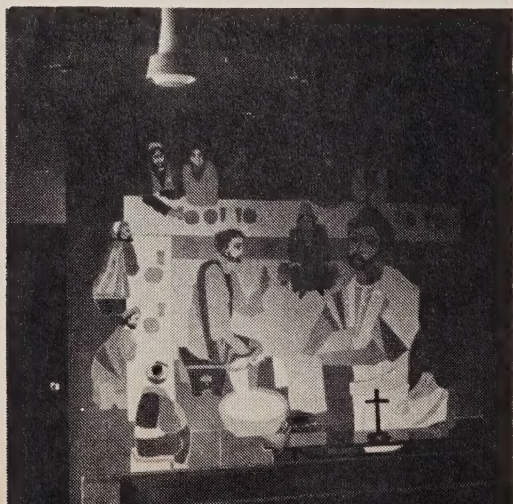
that a few more beds will be added in the future as well as a Day Care Center.

We say visiting our Out Patients Department, where the doctors have their offices, is like going to the 'market' because it is so crowded. Over 15,000 patients are processed each month. It is even busier on Wednesday and Thursday afternoons when the Community Health Department has their Well Baby Clinic where 75-100 babies and mothers are checked and babies have their inoculations.

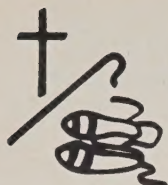
We are in the process of putting another addition of two floors on the hospital which will provide more offices for Out Patients, a ward for Eye, Ear, Nose, Throat and Dental patients, a Day Care Center for Psychiatry and an area for Education and In Service Programs for the staff. I'm busy helping design the Nursing Areas and preparing and training staff. We are looking forward to this being completed this Spring. This year is the 80th anniversary of our hospital and we are always thankful for God's presence with us and for the opportunity to witness to the community of God's healing power.

Many doctors are returning from studying overseas so we pray with their new ideas and dedication we will continue to improve the care for patients.

Our hospital's symbol of witness is of service. In our chapel we have a wall mural of Jesus washing the disciples' feet (John 13:14). At our annual Hospital Retreat we used this as our theme and the verse from Mark 10:45. We pray we will be dedicated to serve the people of Taiwan.







## BWM

### PERSONNEL NEWS

**Rev. R. M. Ransom** Secretary for Mission Education of the Board of World Mission is on sabbatical. His study is centred in Birmingham England at Selly Oak College. He will be observing various study centres in Europe as well.

**Mr. Tijs Theismeijer** who has completed theological studies at Knox College has been appointed to Burk's Falls, Presbytery of Algoma—North Bay.

**Rev. George MacDonald** was appointed to Eckville, Presbytery of Red Deer, effective February 1, 1976.

**Miss Mary Whale** Secretary Mission Personnel of the Board of World Mission represented the Board at special meetings of the Synod of the Church of North India held in New Delhi in January. She also visited members of the staff in India, Nepal and Afghanistan.

#### India—Jhansi

#### Helen Macdonald Memorial School

Before leaving for India Eleanor Knott conveyed the news to us that contrary to Diana's letter in the November issue of the

Glad Tidings the Helen Macdonald Memorial School are going to try for government recognition. The Principal, Miss S. K. Singh is working on her B.Ed. at Jhansi University, hoping to achieve this in four months though it would usually take ten months, so she will be fully qualified according to government regulations to be the principal of the school. Remember both Miss Singh and Miss Knott in your prayers.

#### Japan

Rev. Kim Wen-Chi was elected Moderator (for a two year term) of The Korean Christian Church in Japan at the 31st Assembly in Kyoto in the fall of 1975. Mr. Kim was the first student to be granted a training scholarship of The Presbyterian Church in Canada. He has served as Minister of the Nishinari Church in Osaka for over twenty years and has given distinguished leadership in the Kansai Presbytery and also in the General Assembly, where he served as chairman of the Evangelism Department and as Vice-Moderator. Pastor Kim was the leader of the ARIRANG CHORUS which visited Canada during Centennial Year and was the KCCJ's official representative at the PCC's Centennial Assembly.

# *Announcing...*

## ANNUAL COUNCIL MEETING

of

**Women's Missionary Society (W.D.)**

**Ewart College, Toronto**

**May 10-13, 1976**

**Theme: "Chosen for Service."**



# NEWS

## **"Good News for Modern Man"**

The Canadian Bible Society will present the 50,000,001st copy of the New Testament in the TODAY'S ENGLISH VERSION, popularly known as "Good News For Modern Man" to Dr. Charles Seiden-spinner, President of The Evangelical Fellowship of Canada. The 50,000,000th copy was presented to the Archbishop of Canterbury on a visit to New York this month.

This New Testament in contemporary English was first published on September 15, 1966 and has proven to be the publishing sensation of the century. It has the widest distribution of any paperback ever published in English with a world distribution more than double its nearest rivals, "The Guinness Book of World Records" and one of Dr. Spock's. It is by far the most popular of modern English translations.

The complete Bible in the "Good News for Modern Man" version will be published by the Bible Society on September 15th, 1976 and a large demand is anticipated. The Canadian Bible Society will have an initial printing of 300,000 and expects to have it continuously on the press for some years.

## **Roman Catholic bishops pledge aid to native peoples**

Ottawa (CCP)—The Canadian Catholic Conference of bishops (CCC) will assist native peoples in the Canadian North through funds and legal counsel in the settlement of land claims.

The assistance will come through the CCC's Episcopal Commission for Social Affairs.

Assistance to native peoples is one of six projects the commission intends to pursue actively. The other five are: world hunger, immigration-population, corporate responsibility, human rights and housing.

The commission said in its report to the CCC plenary assembly that the policy positions outlined in the bishops' 1975 Labor Day Message must be realized in governmental and corporate decisions.

The bishops' statement emphasized the need for achieving just land settlements for native peoples through their effective participation in negotiations with the government before Ottawa proceeds with any specific project for northern development.

"We're going to try to sensitize the people in our parishes as to the real situation in the North," said Bishop Alexander Carter of Sault Ste. Marie, Ontario, a member of the six-bishop commission.

"But we're also going to provide the native peoples with counsel if they need it."

## **3000 European Youth Drawn To Lausanne Mission Conference**

Lausanne (EPS)—Approximately 3000 young people from 21 countries principally in Europe gained a deep awareness of the needs of today's world and vowed to respond to them during "Mission 76", held here December 27 to January 1. The conference was organized by the European Association of Student Missionaries and four other conservative evangelical organizations.

The first such gathering held on the continent, the congress was designed to inspire church youth to evangelize the world, to create a missionary preoccupation in



the bosom of the churches and to spur youth to seek God's plan for their lives.

A panel of seven people from the different continents, moderated by the Rev. Paul Feuter of the United Bible Societies, made the following points: only 5% of mission personnel are at work in non-Christian areas; the greatest efforts are concentrated in regions where Christianity is already known. The sending of missionaries is still necessary under certain conditions, namely that those sent are familiar with the culture and socio-political climate in which they will work, that they be well trained and their coming has the approval of churches and local groups.

One panelist responded to the question 'are missionaries needed?' by saying: "Yes, but not those who treat us with condescension. They must be aware of our circumstances and understand us."

The seriousness of the young people, all attending in an individual capacity, was evident more than once. Nearly 1000 indicated publicly their intention to witness to the Gospel in their own situation.

### **Japan Salvation Army Celebrates 80th Anniversary**

Since 14 Salvation Army missionaries arrived in Japan from England in 1895 the unique work of the Salvation Army has contributed remarkably to society through practical action-oriented work among the

people. The name of Yamamuro Gunpei, Doshisha graduate, became well-known among the common folk because of his easy-to-understand preaching and pioneer work in social welfare. In 1900 successful action for liberation and protection of young women from public prostitution made the rest of the world recognize the work of the Salvation Army.

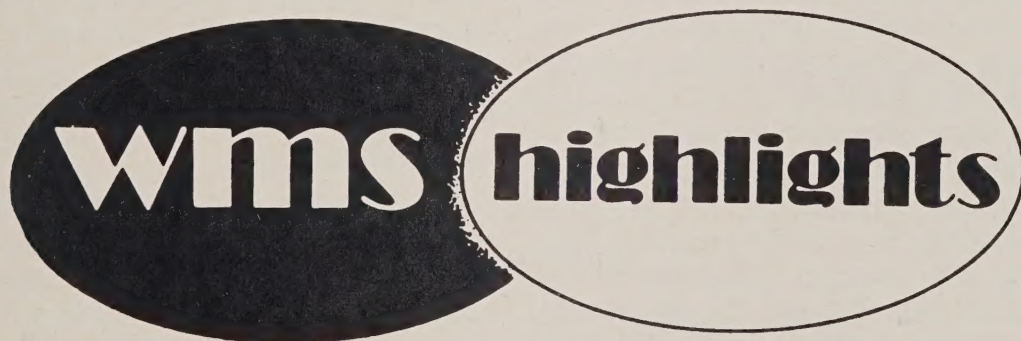
Ever since, their multi-faceted work among people at the bottom of society has continued. No other private institution has reached the levels of the socially oppressed people through such a well-organized system based on wide public support. Every year when the Salvation Army kettles hang in the streets pleading for a year-end contribution for the poor, all of us who participate in similar causes will remember well their 80 years of work in Japan.

from Japan Christian Activity News,  
December 1975

### **Correction:**

Miss Hildur Hermanson,  
603-2495 West 3rd Avenue,  
Vancouver, B.C.  
V6K 1L9

is the correct address for Miss Hermanson.



### **Knox, Neepawa**

The Presbyterian Women held an Old Fashioned Tea in the church hall in Oct-

ober to celebrate the Centennial. Costumes of yesteryear were worn some of



which caused much merriment. Old fashioned refreshments were served.

A sign commemorating the 100th anniversary has been erected on the church lawn using the colors, blue and white.

### **Knox, Wallaceburg**

The Evening Group observed their Golden Jubilee at a dinner meeting in October. Charter members attended from Chatham, Dresden, Goderich, Gravenhurst, London, Melbourne and Orillia. Mrs. Clayton Edwards, formerly Madeleine Lane, daughter of Rev. and Mrs. D. J. Lane, who were in the manse in 1925, challenged the members to lead lives close to God and man. As in the days of Jeremiah, she said, we must obey the first commandment. Mrs. Douglas Bruce was presented with an Honorary Membership Certificate and her family presented her with her pin. Miss Marian Webber, charter secretary of the group is the daughter of Mrs. J. F. Webber, the first secretary of the WMS of The Presbyterian Church in Wallaceburg in 1903.

### **Knox, Acton, Alert Evening Group Celebrate 50th Anniversary**

The Alert group was organized in 1925 by Mrs. Eakins of Guelph Presbytery, due to the efforts of Mrs. A. C. Stewart who was first honorary president. Twenty-one girls enrolled at the first meeting and since then the membership has fluctuated from 30 to the present 18. Some charter members are still active.

During the 130th anniversary service of the church a beautiful banner commemorating the 50th anniversary of the group was unveiled by Mrs. Vi Townsend of New York City (the second president of the group) and Mrs. Gladys Davidson (the present president). The banner is blue with "Fifty Years" in gold across the top and a map of the world in white in the centre and the group's name at the bottom. Mrs.

George Young a group member decorated the Anniversary cake served at the reception when the group's history was presented.

### **Quebec Presbyterial Annual Meeting**

"Let your light so shine" was the theme of the Annual meeting of Quebec Presbyterial held in Sherbrooke, Quebec, in January 1976.

Mrs. Murray MacDonald, chaired the meeting, which opened with a sing-song led by Mrs. Larochelle, L'Eglise des Cantons de l'est, Melbourne. Devotions were led by Mrs. Malcolm MacLeod, reading from Matthew 5:14-20. A brief meditation from "Queen of the Dark Chamber", told how a Chinese Buddhist girl became Christian, after being inspired by an English sermon, "Jesus, the Light of the World".

The guest speaker was Rev. K. Toth of Sherbrooke. Several passages of Scripture were read, in keeping with the theme. "We are challenged to be a light to someone else, to share the needs of others. We must not hide the light but practise Christianity and transform our inner lives into practical deeds, which are the results of grace and salvation. One must have concern for the evil of hunger, prevalent in the world today." Mrs. Allan Morrison thanked the guest speaker for his message. Reports of various secretaries were given, which showed much had been accomplished during 1975.

### **Kingston Presbyterial Annual Meeting**

The ninetieth annual meeting was capably hosted by St. Andrew's, Belleville, assisted by St. Columba. The tone of the meeting was set by the opening worship service based on the theme "Ninety and Nine".

Despite stormy weather, Mrs. Snider, Synodical President, stopped by to bring



greetings and challenged us to "pray expectantly."

Presentation of an especially gratifying treasurer's report was followed by the singing of "How Great Thou Art".

Sing-songs were enjoyed as were workshops.

The day was highlighted by the enthusiastic address with musical interludes, presented by Bill and Betty Leslie, Directors of Fernie House who, through their labours of love, minister so effectively to the needs of teenage boys with problems.

**For groups using "People and Systems" study.**

**WOMEN OF CANADA**—Set of 2 filmstrips and 2 cassettes which chronicles the history of Canadian women. Available from: See Hear Now, 44 Mercer Street, Toronto M5V 1H3, Purchase price—\$52.75.

## In Remembrance

Miss Sadie Galbraith  
Knox, Agincourt

Mrs. John R. Brown  
Presbyterian, Ailsa Craig

Mrs. Wm. G. Firth  
Presbyterian, Durham

Mrs. Arthur Moore  
Burn's Mosa, Glencoe

Miss Mary Pearl Ford  
St. Andrew's, Hagersville

Mrs. Hazel Cuttress  
St. Andrew's, Huntsville

Mrs. Essie Nolan  
St. Andrew's, Huntsville

Mrs. Margaret Young  
St. Andrew's, Huntsville

Mrs. Edith MacDonald  
St. Andrew's, Kitchener

Miss Orpha MacFarquhar  
St. Andrew's, Lindsay

Mrs. Marjory McKerracher  
St. Andrew's, Lindsay

Mrs. Alex Moore  
St. Peters, Madoc

Mrs. Agnes Robinson  
Knox, Moose Creek

Mrs. Russell McClenaghan  
St. Andrew's, Ottawa

Mrs. Kenneth M. MacKenzie  
St. Andrew's, Penticton, B.C.

Mrs. John A. Nichol  
St. Andrew's, Priceville

Mrs. Margaret Nesbitt  
St. Andrew's, Richmond, Ont.

Mrs. Edwin Pines  
St. Andrew's, Shakespeare

Mrs. M. Andrews  
St. Paul's, Simcoe

Mrs. Mildred Patterson  
Jubilee, Stayner

Mrs. Edna M. Bell  
Kerrisdale, Vancouver

Mrs. E. G. McNeill  
St. Andrew's Victoria

Mrs. Nellie Beckley  
Presbyterian, Weston

Mrs. Cora P. Fredenburgh  
Knox, Westport

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

### Miss Elsie Taylor

The old expression, "a friend in need is a friend indeed," is one which could be applied to Miss Elsie Taylor. I write out of a

personal experience and also for the many friends both in Canada and overseas who were privileged to call her "friend".



Miss Taylor received her education in England, taking nursing as her profession. On coming to Canada, she became a registered nurse in British Columbia and received a diploma from the University of British Columbia in Teaching and Supervision of Nursing.

When Miss Taylor attended a Training Centre, sponsored by the Women's Missionary Society, W.D. in Edmonton, she offered herself as a missionary nurse under The Presbyterian Church in Canada. The following September she came to Toronto to attend Ewart College as a special student in preparation for her new calling.

As she had been an active member of St. Andrew's Presbyterian Church, Victoria, she returned to that church to be with her friends for her designation service on May 22, 1962. The following September she left for Nigeria joining the staff of the Mission hospital in Uburu in Eastern Nigeria. After five years of faithful service, because of war conditions, it was recommended for her own safety that she return to Canada. This was a disappointment to her and when the opportunity came for her to go to the Island of Sao Tome to work in the relief programme for Biafra, she gladly accepted the appointment to serve her beloved people, even from that distance. Every two weeks she risked her life by flying into Biafra with the food to give encouragement to those who were still carrying on in this war-torn country and to gather orders for their personal needs.

Miss Taylor returned to Canada at the end of January, 1970, after the war ended. Part of her very being was left with the people of her chosen work and longingly she hoped that she would be able to pursue her God-given calling in that country again. Even after receiving a position as Director of Nurses in Kitimat, British Columbia, she thought lovingly of her friends in Nigeria and wished she could return to those who had become her people.

In Kitimat she endeared herself to the people in the General Hospital who had come to love and respect her and were sincerely concerned when they learned of her illness. The people of the Kitimat Church showed their confidence in her by making her an elder in the Church. She showed an interest in all phases of the work from her concern for the repairing of the church building to the children of the Explorer group and the women's work. It was with deep regret that the Kitimat people learned that she was leaving Kitimat and arranged a farewell which she was unable to attend.

The Minister's wife and a member of the congregation showed their love for Miss Taylor by travelling with her to Chilliwack, British Columbia, and taking care of her needs on arrival.

Her attitude to her illness was a testimony of her faith in God as she carried on a normal life, for example, visiting the Explorer Counsellor as short a time ago as last July, to encourage her in her work among the children of the community. She travelled nearly 900 miles in the same week to spend a day with her minister and his wife, her only concern being for them and not for herself. Her life was truly an example of self sacrifice and she died as courageously as she lived.

Miss Taylor died on January 8, 1976. Her own Minister, the Rev. Irvine McKee of Kitimat assisted the Rev. Douglas Anderson, the Minister of Chilliwack Church, in the service. Miss Taylor is survived by one brother, Jack Taylor of Bournemouth, England.

We do not sorrow as those who have no hope, but look forward to the "sure and certain hope of the resurrection."

—Mabel Booth

### **Miss Lily Simpson A Tribute From India**

"The members of V.S.A.C.C.I.\* learned



with mingled regret and joy of the passing of Miss Lily Simpson, R.N.—regret, because being human, we don't like to say good-bye to loved ones; joy, because of the certainty that Lily has joined the others from our Bhil field who are gathered to praise the Lord on His throne.

"In service of her beloved Master, Lily Simpson spent many years in India both in Jhansi and Jobat. By profession a nurse, she nevertheless turned her talents in other directions also. She loved to study her Bible, and was an acknowledged teacher of the Word.

"Warm-hearted, generous, volatile, quick to try to understand another point of view, Lily was well-loved.

"In the latter years, reports were that she had not been keeping well. No doubt when the call came, she was joyful and ready to leave behind her tired, worn body and rush to meet her Lord.

"We condole with members of her family, but also with them, we are proud of having shared a part of her life."

We are grateful to the Women's Missionary Society for sending Miss Simpson to us.

Miss J. Tezlo, Secretary,  
\*Vindhya—Satpura,  
Administrative Council For Christian Institutions,  
Church of North India,  
Jobat, Via Dahod, M.P.

## Books - Films

### HELPING A CHILD UNDERSTAND DEATH

by LINDA JANE BOGEL

Fortress Press .....\$2.50

Parents and leaders of children from three to nine years should find this a helpful book on a subject which cannot be avoided when working with children. The author writes out of a deep experience of death in her family and also as a parent of children who have asked questions about death. As a parent and teacher she has been able to provide children with honest answers to their questions. The death of a pet is often their first experience of facing death and is preparation for asking the question, "What happens when people die?" The author gives examples of children's questions and suggests honest answers and shares some simple guidelines for parents and teachers to search for their own answers that they may speak with conviction when answering children's

questions about death. To quote one statement of the author, "Death is a part of life. Coming to terms with death can free us to come to terms with life."

—Mabel Booth

### TRAVELING LIGHT by PAT McGEACHY

G. R. Welch Company, Limited .....\$3.25

This paper back book of just over 100 pages is better described by its subtitle "How to keep the things you own from owning you" than by its title. The Author, a Presbyterian minister in the United States begins by defining "things" and by suggesting that "one who believes that God has become incarnate in Jesus Christ ought to look at that world in a different way . . . the Christian is under orders to love the world, while a pure naturalist is not." The rest of the book deals with practical ways of dealing with problems like—



money—ecology—hunger—possessions—sunday observances—budgets. The check lists that occur in many of the chapters are a bit disconcerting if you are not serious about changing your life style—however these could be a good basis for discussion by a group of adults who are concerned in this area.

—May Nutt

Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

## Two Films

Order from:

Vellore/Ludhiana Committee,  
The Canadian Council of Churches,  
40 St. Clair Avenue East, Suite 201,  
Toronto M4T 1M9  
Telephone 921-4152

### THE TORCH OF LIFE

New film on Vellore Medical Centre, India  
16 mm sound and colour 40 minutes  
Rental \$4.00

While this new film on an outstanding Medical Centre and Hospital in India emphasizes the work and service and personnel of Vellore in the 1970's, it does relate enough of the historical facts to orientate viewers who have not seen earlier Vellore films. One of the main emphases is the annual choosing of 60 new medical students from 3000 or more applicants, and a limited number of nursing students from 3000 who want to train at Vellore. Academic requirements are, of course, very high, but there are other requirements that make the final decisions much more complicated and challenging than any faced by medical schools in Canada.

The film opens with a graduation dinner scene at Vellore and through the narrative of one or two graduates we see their expe-

riences and the services of the Medical Centre during the previous 6-1/2 years. This is accomplished through a series of flashbacks for which the viewer should be prepared.

N.B. It is particularly important to preview this film and then to tell or read its INTRODUCTION which is enclosed with the film.

### THE WIDENING CIRCLE

16mm film with sound and colour  
35 minutes Rental \$4.00

THE WIDENING CIRCLE is a portrayal of the variety of service being rendered by Christian Medical College and Brown Memorial Hospital at Ludhiana, North India.

The Medical School was founded by a young English doctor in 1894—who recognized the desperate need for women doctors to serve Hindu and Moslem women who, in those days, observed strict purdah (she could not be seen by any man other than her husband and immediate family). The first class was four Christian women.

The whole film grips the attention of viewers. The street scenes are something to see. Passengers literally burst out of the doors and windows of moving trains, buses and all vehicles. How women in their lovely colourful saris emerge gracefully from teeming roads and walks, remains a mystery. We see villages and quiet wheat fields—for Ludhiana is in the midst of the Green Revolution area. Individuals and families come as patients to Ludhiana Hospital and its widening circle of rural health centres, clinics and the Mobile Eye Camps. The scenes with children are most appealing.

Through the eyes of one senior intern, Monohur, who is finishing his 5 years of training, we see many patients and some of the specialized treatments and equipment which have restored hope and vitality to thousands. Making such service possible is one way in which churches in other countries have helped Ludhiana.



# OFFICERS' ODDMENTS

*Well, 1975, Women's International Year is over, and we are bombarded with assessments of its value—but has anyone stopped to consider picking a Women's Month? How about March?*

*There are in March mothers with wall-to-wall children as "school-breaks" begin; women with "green thumbs" itching; women deep in cleaning out drawers and closets prior to spring-cleaning (For a "Supply" W.E. sale?)*

*There is on March 5 the World Day of Prayer, with its theme, "Education for All of Life", when prayers will ascend throughout the world as women ask for guidance and render thanks for what has been given them.*

*There are PROGRAMME CONVENORS launched into the deep of the study, "The Christian Presence in Japan and Taiwan". If you began last September, you may now be ready to learn of K.C.C.J. Kindergartens—if in January, educational work in Taiwan—or women's part in the K.C.C.J.; or the medical scene in Taiwan. Whatever it is, back copies of Glad Tidings will provide you with pictures and/or background.\* Go back as near as January 1976, as far as March 1970. There are "savers" among you who will have copies. An idea—Is there a "saver" in your group who would act as a Glad Tidings Librarian, a ready looker-upper of information for Programme Convenors?*

*And then there are some SYNODICAL ANNUALS in March. If you're a DELEGATE, a little homework beforehand is a good idea. Know the projects or the areas that are the special concern of the W.M.S., as well as the general mission picture. OBSERVERS—follow suit. The meetings are fellowship—business—and also the opening of a spring window on mission.*

*\* Taiwan: May/70; May, A/S/72; Jan/73; May, June, Nov/74; Mar, Apr, Nov/75; Jan/76*

*K.C.C.J.: Mar, Apr, Nov/70; Mar, Apr, Nov/71; J/J/72; Jan, Oct/73; Oct/74; Feb, Mar, J/J/75; Jan/76*

## BIRKS JEWELLERS

feel it a privilege to work with your  
Society in furnishing your insignia  
and welcome your personal business at any  
of our stores across Canada.

**Henry Birks & Sons Limited**



# ALIVE

*in the world*

leaflets (3-1/2 x 8")  
describing mission activities  
of the Church  
at home and overseas

Enclose one in a Sunday Bulletin  
or your next Church Newsletter.

## NEWEST ISSUES:

- \* M. G. Abey Children's Home in Amkhut India
- \* Mountain Service Centres in Taiwan
- \* Fellowship House in Prince Albert
- \* Verdun Day Care Centre in Montreal

available from

WMS Book Room  
Room 100,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

1¢ per copy

Minimum 25 copies

(Please include payment with order.)



# ***GLAD TIDINGS***

APRIL 1976





## **FEATURES**

- 3 An Easter Service of Worship by Marian Johnston
- 4 The Flower Pot by Judge James Butler
- 6 Dialogue! Cathy and Clarence McMullen talk about the Institute of Sikh Studies
- 16 Receive Life! by Ian M. Fraser
- 18 Your WILL is Important by Shirley Griffin
- 20 Visible Unity and Celebration by John Nakajima

## **COLUMNS**

- 10 April Showers Bring May Flowers by Ninette DiGangi
- 11 In the World by Marjorie Ross
- 24 WMS Highlights
- 31 Officers' Oddments

## **IN THIS ISSUE**

Mrs. Shirley Griffin is an Estates Officer with Canada Permanent Trust Company.

The Rev. I. M. Fraser, M.A., B.D., Ph.D. is the Dean of Selly Oak Colleges, Birmingham, England.

## **PHOTOS**

Cover—British Columbia Government Photograph

14, 15, 16—Ruth Finley

## **GLAD TIDINGS**

**APRIL 1976**

**VOLUME 52 NUMBER 4**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# an easter service of worship



by MARIAN JOHNSTON

**CALL TO WORSHIP** Come! Let us raise a joyful song to the Lord,  
a shout of triumph to the Rock of our salvation.  
Let us come into his presence with thanksgiving  
and sing him psalms of triumph.

Psalm 95:1, 2

**HYMN** 190—Jesus Christ is risen to-day.

**First Reader** Mark 16:1-8a and 9-13 (New English Bible)

**Leader** “They did not believe it.” “Again, no one believed them.” For many generations our Church has been concerned for those who do not believe the story of the resurrection of Jesus Christ, nor, for that matter, anything of the gospel story at all, simply because they had never heard it.

Many dedicated men and women have given their lives to ensure that people were made aware of that wonderful story. The structure of “mission” has changed over the years but there are still men and women who spend their days living the gospel of the love of Jesus Christ, in our land and in others. In spite of all this, there are many who do not believe, not the least of which are those among us in Canada. What can we do?

**Second Reader** Luke 24:1-11 (New English Bible)

**Leader** “They would not believe them”. Put in a slightly different way in this version of the resurrection story, the statement may fit into our modern lives all too well. In an age of scepticism many consider the possibility of a man rising from the dead to be nonsense—quite impossible. It is even more difficult for them to accept the fact that someone would give



up his life for his friends—indeed, not just his friends, but people all over the world whom he had never seen. But Jesus Christ did both of these things. He died a cruel and lonely death for us and he rose from the grave for us, and because he did these things we are here to-day, trying to see how we can help others understand why. We who call ourselves followers of Christ must live and act so that we show his love and care for all people. The young and rebellious, the middle-aged and bored, the old and lonely,—all are in need of the love of Jesus. We can teach the young, stimulate and encourage the bored, and comfort the lonely. In order to do these things we must continually renew ourselves in study and prayer, and remember the source of our strength.

**Third Reader** John 20:1-9 (New English Bible)

**Fourth Reader**  
(or Leader may  
continue) Matthew 28:8-10 (New English Bible)

**PRAYER**

Our loving Heavenly Father, we know that you are always ready and willing to listen to our requests, providing that we make them in sincerity. Help us to 'see and believe' as John did. Help us to counteract our backsliding, to work at our commitment to you and your Son, our Lord. Give us 'spiritual eyes', that we may see the trouble in your world for what it is, the lack of love; and grant us the knowledge, the wisdom and the courage to do something about it. Our Father, we thank you for all the times you have touched the hearts of your people, and we ask that you will continue to touch us: with encouragement when we falter, with light when we cannot see the way, with comfort when we are discouraged. Help us to realize that you are always there, never changing, forever compassionate, our strength as long as we live and our joy in eternity. In the name of your Son, our Lord Jesus, we ask these things. Amen.

**HYMN**

197—Now let the vault of heaven resound. (with particular attention to verse 3)  
or  
201—Thine be the Glory

## The Flower Pot

Next Sunday would be Flower Sunday at the little country church. It was the custom for the boys and girls to bring flower tributes to the church and leave them at the entrance to the Sanctuary. When the organist played softly on the organ, the



elders of the church would proceed up the aisle and place the floral tributes at the foot of the altar.

Some boys and girls brought beautiful baskets of flowers, adorned with colourful ribbons arranged by the local florist. Others brought the very best flowers from their gardens, in their loveliest containers. All brought their finest and their best to the Lord's House.

Among the worshippers in this church was little Tommy. His mother was a widow and he had two sisters. They were very poor but Tommy wanted to be part of the service on Flower Sunday. He worked hard all week by running messages for the neighbours and cleaning up back yards. By the end of the week he had earned a few pennies. Pleased with his accomplishments, he went to the florist, clutching in his hand the money that he had earned.

But when the florist saw how little money he had he said. "Tommy, with that small amount of money I could not make up a beautiful arrangement of flowers." Tommy's eyes filled with tears. The florist felt sorry for him. "If you can go home and find a flower pot and clean it inside and out, I will give you a bulb to plant in it."

Flower Sunday arrived. The beautiful flowers were left at the entrance to the sanctuary. Tommy arrived carrying his

flower pot of soil in which was firmly planted the bulb the florist had given him. He placed it with the other tributes at the church entrance. When some of the boys saw what Tommy had brought, they poked fun and ridiculed him. "That's a funny looking flower", they called.

The organ began to play very softly. The elders made their way up the aisle carrying the floral tributes to be placed in the chancel. The last arrangement of flowers was placed on the chancel steps. Little Tommy's flower pot was not there. When Tommy's Sunday School teacher looked down at him, she saw hot tears streaming down his face. Quietly she took a piece of paper from her purse and wrote something on it. Then she made her way to the door of the church. Picking up Tommy's flower pot she placed the note on it and proceeded down the aisle and placed the flower pot of soil at the chancel.

The minister was curious about this flower pot. As soon as the service was over, he made his way to the foot of the chancel. This is what he read on the note in the flower pot. "Placed here not for what it is, but for what it will be". Then the teacher slipped up the aisle and told the minister about the great sacrifice that Tommy had made.

One Sunday, long after the expensive





flower arrangements had been thrown in the garbage, there, in the chancel stood the flower pot with a little green shoot coming forth. The minister urged the congregation to keep their eyes on the flower pot when they came to church each Sunday. Sunday after Sunday new growth was seen coming from the pot. One Sunday, when the people arrived in church, they could smell a beautiful fragrance. In the chancel they saw two gorgeous lilies. All that fragrance and beauty came from the flower pot of soil, long after the expensive flower arrangements had bloomed and withered, Tommy's lily bulb brought sweetness and beauty to the House of God.

and shiny things of life have faded and passed away, you will live on to bring sweetness and beauty to a tired old world. On the Flower Sunday, some boys and girls saw only a flower pot of soil. They only knew about the outside of the flower pot, but God and Tommy knew that inside there was beauty and fragrance that would outlast all the other floral tributes.

So it is with our lives. Study the Word of God, love to attend at His House each Sunday, obey your parents, listen to the minister and your teachers, then some day from your life there will blossom forth a beauty of character, a fragrance of love and a lasting joy to all who know you and care for you.

#### **Judge Butler's comments after the story**

Boys and girls, God loves you, not only for what you are, but for what you will be in the days yet to come. Long after the bright

*This story was told by Judge James Butler of the Provincial Court, (Criminal Division), Toronto, to the children of St. Andrew's Presbyterian Church, Aurora, Ontario.*

## **DIALOGUE!**

### **—Cathy and Clarence McMullen talk about the Institute of Sikh Studies.**

"We don't live in a Christian ghetto like many missionaries in India," said Clarence McMullen.

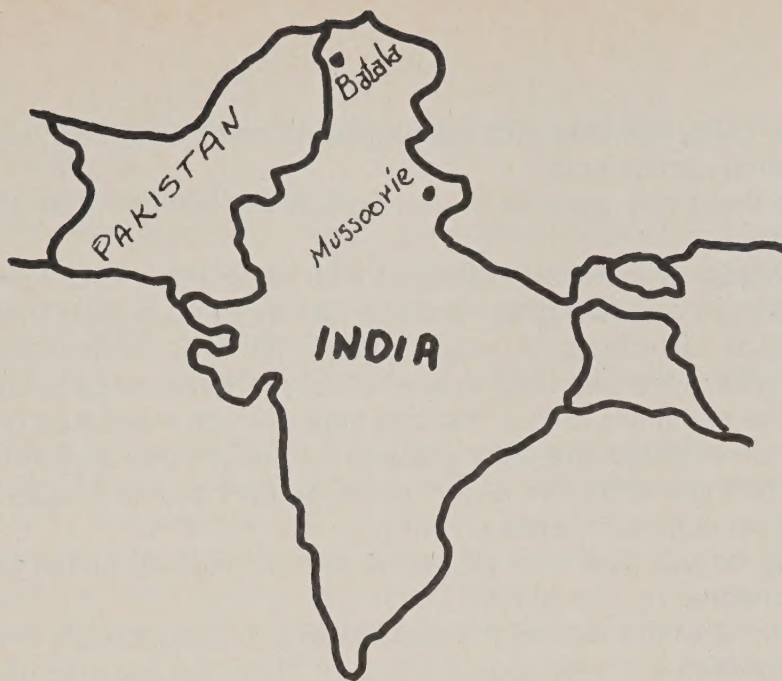
"That's very true," agreed Cathy, "I found my life in Batala quite different from life on a mission compound where I was perhaps beginning to have a wrong sense of my own importance."

Clarence and Cathy McMullen are on a short furlough in Canada after an appointment of four years in Batala, a medium sized town about 20 miles from the Indo-Pakistan border in the state of Punjab in India. Clarence besides teaching Sociology at Baring Union Christian College in this town is Associate Director of the Christian Institute of Sikh Studies. They agreed to be interviewed about their work.

Interviewer: What are the people like in the area in which you live in India?

Clarence: The people in the area are mainly rural people and are influenced by Sikhism since a large percentage of the people of the area are Sikhs. The majority of





the land owners are Sikh, also. The next largest religious group would be the Hindus.

Cathy: I noticed that there is a difference between the women in Batala and the women in Mussoorie where the children go to school. The Punjab women seem more aggressive whereas the Mussoorie women seem much more passive and less able to communicate. Perhaps this is partly due to the fact that "women are given a much higher status in Sikhism than in most of the other religions."

Interviewer: We understand that when you return to India, Clarence, you will be the Director of the Christian Institute of Sikh Studies. Will this make a difference to your work?

Clarence: No, not really, since I have been Associate Director—now I will be responsible for the whole set up. The Institute is located on the College Campus and most of the people who are associated with the Institute are also involved in the College. This may not necessarily be so in the future but this is the way it has worked out so far.

Cathy: It is true however that now we are living on the College Campus, in the new house that has been provided and for which we are very grateful, we may have a somewhat closer relationship to the College Campus.

Interviewer: When and for what reason was the Institute established?

Clarence: The Institute was established in 1966. Since the immediate environment of the College was strongly influenced by Sikhism and a large proportion of the students at the College are Sikhs, it was felt that Punjabi Christians should know at least the basics about the faith of their Sikh neighbours.

The focus of the Institute may have shifted slightly since those first days, to include other religions besides that of the Sikhs.

Interviewer: How does the Institute do its work?

Clarence: First of all the Institute is involved in **research**—to increase awareness among members of various religious communities of their own and other peoples situations. Related to this is a specialized **research library**. Second, the Institute publishes a semi-annual Bulletin and its own books. Third, the Institute **promotes inter-faith dialogue** and conferences—aimed at mu-



tual understanding and presupposing commitment rather than detachment among participants.

Interviewer: Are there any aspects of the work of the Institute that you are involved in, Cathy?

Cathy: Because of my responsibilities with regard to the children—we have four, two boys and two girls—and the fact that I must take them to Mussoorie to secure an education which means being in Mussoorie approximately 4 months of the year, my time is limited. When at all possible however, I do go to the seminars held at the Institute and am interested in and participate in the discussions that take place in formal settings and also those in informal gatherings. Often as a part of the team I act as hostess, entertaining the guests at these events.

Interviewer: Why do you feel that programs like those held at the Institute should be sponsored by Christians?

Clarence: Well, I feel that Christians participating in dialogue are involved in the sharing of faith in a very special manner. There are aspects of faith which should be encouraged in life. In dialogue we tell each other what we believe. There are some problems like the “status of women” which are common to all faiths. If Christians want to give of their faith they must listen and learn.

The Christian religion has been thought of in the past as the religion of the rulers—a superior religion with everything to give and nothing to receive—a religion of a Western Culture. Because of this the message got lost. Now we have to find a new approach to people and the Institute is one attempt.

Interviewer: Would you say that the Institute is a “tool” for evangelism then?

Clarence: I don't like the term “tool”, to me it means a mechanism and I wouldn't use that term in referring to the Institute. As a Christian I want everyone to become aware of Christ and have an encounter with him. He came to deal with the individual as well as groups to create a new man and a new world. However, we must be honest with the people we are dealing with and must not suggest in any way that dialogue involves “scoring points or winning converts”. In a dialogue I might say “this is what I believe—you look at it and at my life. Tell me what you believe and let me look at your life. Let us learn from each other.”

Dialogue to me, means a sharing of one's personal religious experience and how that experience helps one to deal with oneself and one's problems.

Our duty as Christians is in whatever way we can to share the “good news” and “hope” of the gospel. Converting is the work of the Holy Spirit.

Interviewer: Do you see any other effects of the Institute?

Clarence: Well strangely enough, in some instances the Institute performs a ministry of reconciliation between the people of different faiths. There are divisions within a particular faith and at consultations or seminars they are brought together.

With regard to the Christian Church in North India one question bothered us a great deal—“During the 150 years, why hasn't Christianity made a significant impact on the social and economic life of people in the Punjab?” Through a study the Institute discovered that the Churches in the Punjab were in a rut. In the survey of eight Christian denominations it was indicated that the emphasis was solely on individual piety and rewards in the world to



come, at the neglect of other areas of human life and the problems of the Society we live in.

Interviewer: How is the Institute financed?

Clarence: By individuals becoming Friends of the Institute by paying a subscription rate of \$5.00 for one year or \$12.00 for three years. Overseas churches also fund special projects or seminars. For example The Presbyterian Church in Canada contributed to one seminar.

Interviewer: What group do you relate to for your personal Christian fellowship and support?

Cathy: There is a Chapel in the College and also a congregation. We also have a small Bible Study group made up of five or six families that plays an important part in our growth in the Christian faith.

Interviewer: How would you compare the ways you witness to the Christian faith in Canada with the ways you witness in India?

Cathy: Perhaps it is easier to witness in India because people see you in the totality of your life—the way you react in crisis situations—the way you treat your servants—your relationships with your family is observed by all. Verbal witnessing however is not easy.







## *April Showers Bring May Flowers*

by NINETTE DI GANGI

Here is a bit of primitive poetry, trite but nevertheless true. It is the rain seeping down into the dry parched earth that brings the needed moisture to the buried seeds and seemingly dead bulbs. It stirs new life within them and eventually brings the slim blade of green, then the leaf and finally the full flower. There is an analogy here for our spiritual renewal.

In the Church calendar between Christmas and Easter we try to compress the whole life of Christ. Within those few weeks we celebrate His birth, we learn of His teaching, marvel at His healing ministry, look again upon "Him whom we have pierced" and we mourn. Then on Easter morning we join with the church universal in singing "Christ the Lord is risen today!". There is a postscript to Easter that we perhaps don't dwell on enough.

After the appearances of Jesus to confirm His resurrection, He stood on the Mount of Olives before His ascension. He told His disciples, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8) They were told to wait in Jerusalem for the power that Jesus had promised He would send. His Holy Spirit was to be an "enabler", an "encourager". It was to be the "go" that the disciples needed to be able to obey Christ's command. They needed this power from on high to fulfil their destinies as men and women of God. We read in Acts 1:14 "All these (the disciples mentioned in verse 14) with ONE accord devoted themselves to prayer, together with

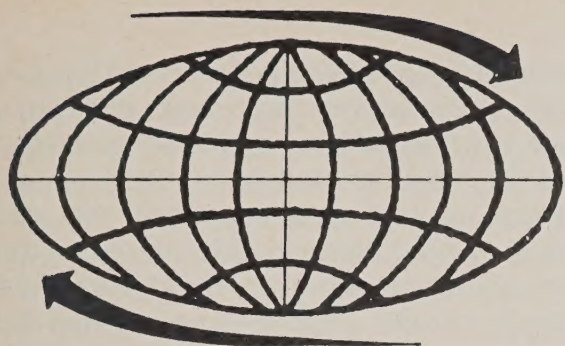
the women and Mary the mother of Jesus, and with his brothers." Concerned MEN and WOMEN prayed and waited together!

The principle here is apparent—obedience to the instructions Jesus had given them and patient waiting for the fulfilment of the promise. This is still what His disciples need to do today. "What a waste of time", some people say. "There are too many things to do to sit still and do nothing." But before we can do anything for God, we need to sit still and let Him do His work in us.

Do we complain about the rain? Do we find that it just spoils our plans, makes the world look dreary and depresses us? Yet without the showers—no May flowers! All the seed does in its darkness is wait for the moisture to reach it. So it is with prayer and waiting upon God. Like the spring showers, He comes to bring new life to the seemingly dead seeds buried deep within each one of us. He comes to revitalize those dead bulbs that they might bring forth new blooms. In that upper room in Jerusalem all that the disciples did was to wait and pray. There are times when all you and I should do is to wait. We need to wait for the Holy Spirit to come as cleansing rain to wash away all that has accumulated to dull and mar us over the winter months. We need to wait for the Holy Spirit to come as refreshing rain to lift our lagging spirits, to strengthen our weak faith.

Thus renewed, refreshed and restored, we can go forth as those early disciples—boldly witnessing, calm in the assurance that His power is never failing!





# in the world

by Marjorie Ross

For the last three months, this space has been given over to a conversation with Geoff Johnston of GATT Fly about the New International Economic Order. You can't discuss this topic without getting into pretty deep waters, no matter how much you try to keep things simple. I hope we didn't lose too many of you along the way. Someone told me they thought I was trying to give Glad Tidings readers a course in Basic Economics A-Z! This month we will try to keep the subject matter a little lighter.

## BEANS AND PENNIES

Here is a suggestion, from a joint Presbyterian—United Church Mission Study for Juniors (coming out soon) for a graphic way of illustrating the distribution of wealth and population in the world.

Save up 100 pennies and provide yourself with 100 dried beans. You will want two big plates or paper napkins to pile them on.

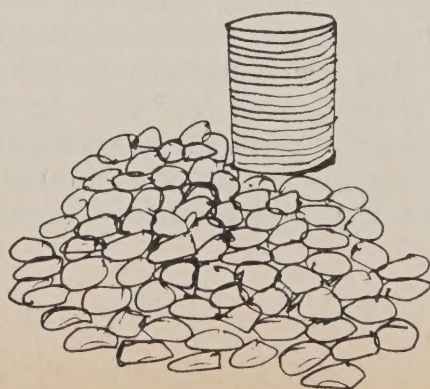
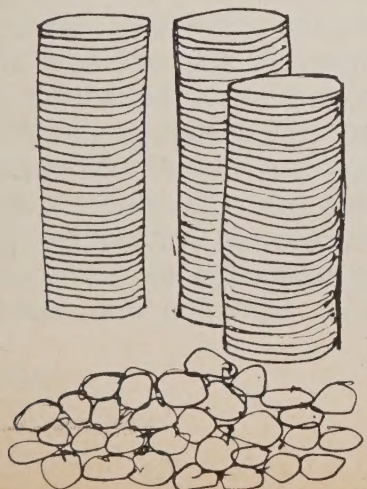
Put 6 beans on one plate and all the rest on the other plate. The six beans represent the people of Canada and the United States. The 94 represent the rest of the world. Now, pay off 32 of your pennies onto our plate (the six bean one)—that is our share

of the world's wealth. Everyone else can divide up the remaining 68 pennies. We North American beans get a little more than 5 pennies each. The other beans have to make do with considerably less than 1 penny each.

This makes the point, but if you wish you can go on to show what happens if you add the countries of Western Europe to our plate. That gives us 10 more beans (16 in all) and 23 more pennies (55 in all). The remaining 84 beans share out 45 pennies. The last step transfers another 15 beans to our plate (31 in all). This 31 represents all the developed world, including Russia and Japan in addition to ourselves, the Americans, and Europe. Our 31 beans share 85 pennies. The other 69 beans (the Third World) share 15. It's a pretty vivid illustration, isn't it?

## THE COMPANY TOWN

"Justice—not Charity" was one of our topics in the discussion we had in February about our new relationship with developing countries. It is also the title of the book by Douglas Roche M.P. which is to be part of the Mission study for next year. Here is an illustration of "Justice—not





Charity" which might give you an insight into the emotions involved in this issue.

Seventy five years ago, in Canada, the U.S., and the U.K., many people lived in "company towns". In these towns, one company owned or controlled everything and everybody—either directly or indirectly. Company towns, without most of their bad characteristics, continue to exist in parts of Canada today.

Suppose you live in one of the old style company towns. You work in the shipping room, your husband works in the factory, and you have two boys in school. Wages are very low—lower than in most other factories producing the same goods—but the first meetings to organize a union among the workers were broken up by the company police. The company operates the local stores, and the prices are much higher than in stores in the next town, but part of your pay comes in coupons which are only good at the company store, so you have to shop there. Between low wages and the high prices at the store, the company has you coming and going. A lot of people would quit, but they are in debt to the store, and their pay is being docked to pay it off. They can't leave until they are clear of debt, and that's never, for most couples.

Things are bad if you've got a growing family. Recently you haven't been able to manage good lunches for the boys to take to school, and now that they're growing so fast it's hard to keep them in clothes that look half decent. A lot of other families are in the same situation.

Then one day there is an announcement. It seems that the management has heard about the skimpy lunches so many children take to school, and their wives have seen the groups of children going by with wrists and ankles sticking out of their too-small clothes. They feel sorry for the "poor Children" and so the company has decided to pay for hot soup every day to eke out the children's lunches. The man-

agement wives are going to open a "nearly new" store where their own children's used clothing will be available at cheap prices to the other mothers.

Some of your neighbours feel that you should all be grateful for this charity on the company's part. After all, the children are going to benefit. Other people say that the company will gain a lot of good publicity from it and it will serve to cover up the fact that they don't pay decent wages. These people say they want fair treatment—fair wages, fair prices—not hand-outs. "Justice—not charity". What would *you* feel in that situation?

The developed world is the company. The developing nations are the workers. They sell their products to us at prices we set; they have to buy our products at prices we set. We have them coming and going. We know that they can't make ends meet, and we offer a little financial assistance now and then. They take it, because they need it, but now they are saying—we want JUSTICE—NOT CHARITY.

### A FEW QUOTATIONS

These are taken from an article in THE CHRISTIAN CENTURY by James E. Will. (May, 1975) After an outline of the facts of the unequal distribution of the world's wealth, he says,

Knowledge of such facts is not enough; everything depends on whether or not the Spirit causes us to tremble in the face of them. To quote Archbishop Helder Camara of Brazil:

Our responsibility as Christians makes us tremble. The northern hemisphere, the developed area of the world, the 20 percent who possess the 80 percent of the world's resources, are of Christian origin. What impression can our African and Asian brethren and the masses of Latin America have of Christianity if the tree is to be judged by its fruits? . . .

Rather than trembling with repentance,



however . . . Americans are closer to trembling with rage. In February a Harris poll indicated that an overwhelming majority of Americans are bitterly hostile to OPEC and the oil producing countries it represents. (See "In the World", June-July 1975) OPEC's actions began the process—which must continue—of providing a fairer share of the world's product to the underdeveloped countries.

. . . We should welcome an acceleration . . . of this process.

After all, the only self-reliant way available to these former colonies to raise the capital necessary for the development of their own societies is to make their products more expensive to us.

### THOSE HARD AND SOFT LOANS

It seems that someone paid me the compliment of using what was said in this column in February about hard and soft loans in international aid as part of an essay in an extension course. The essay came back with "wishful thinking" written in the margin beside this reference. When I heard about this, I checked my sources again. Geoff Johnston and John Dillon, the chief researcher for GATT Fly stand by our statement that Canadian loans are on soft terms. I mentioned a figure of 2% payable over 50 years. A Canadian International Development Agency pamphlet (September 1974) says "more than half (of Canada's direct aid to governments) is given as grants, while the rest is provided as loans, usually interest free and repayable over a 50 year period". That seems to me even better than what I said. GATT Fly confirms that Canadian loans to developing countries are given on the softest terms in the world. World Bank loans which I also mentioned have varying rates of interest. Some are reasonably soft, some go at 7-8%, some are at the going commercial rates, currently upwards of 10%.

### "TIED AID"

While the terms of Canadian loans certainly compare very favourably with those of other countries, our aid comes under criticism because it is still tied to a considerable degree to providing Canadian goods and services. The way this works is that our government will announce it is giving a certain country \$750,000 to buy farm equipment for new agricultural projects. What this means is that the country has \$750,000 to buy farm equipment from Canadian manufacturers. The transfer of money is from the Canadian government to the Canadian manufacturer. You might say that since the developing country gets the equipment everyone should be happy—particularly since the Canadian government has recently said it would pay the shipping costs on Canadian goods to the receiving country. The difficulty arises when another country—say Germany or Britain—makes equipment that is really better suited for the project, or perhaps cheaper, than what is produced in Canada. The developing countries would prefer to have the money and do their own shopping. The Canadian government is reluctant to move into completely "untied aid" because one of the ways they get support for their aid programmes is by showing how much business it puts into Canadian factories.

In the end, it comes back to the same question. How generous are we really prepared to be? Are we prepared to sacrifice anything, even a few percentage points off our standard of living in order to contribute to a more just world? Or will we continue to be content to skim a little of the cream off the top?

Remember the story Jesus told about the rich man who let the poor have the crumbs that fell from his table. I never thought the rich man was particularly admirable—but he might be a good image of the rich nations of the world to-day.



# Yokohama Nursery



## **A thank you note from the Finance Committee in Japan**

"This community project has been beneficial already in its daily witness of love and concern for the tiny tots of the neighborhood whose parents both work or have other heavy responsibilities with family.

The City Officials have also expressed their pleasure with the way the nursery school is being operated and perhaps most important of all is the fact that the

children are happy in this excellent environment. Most of them come from non-Christian homes but they too give thanks for the food placed before them as naturally as the youngsters who come from Christian families.

The Special gifts contributed by your Society have also helped the neighboring friends to realize the importance of sharing."



# Project Continues

**\$13,227.44 received—\$10,772.56  
needed in 1976**

The Women's Missionary Society (W.D.) agreed to make a contribution of \$24,000 for this project. \$10,000 was sent to Japan in 1974 and the remainder of the commitment—\$14,000 was sent in 1975. Since this project has not been included in

the Society's estimates it was agreed to ask for special support over and above our objective. In 1975 \$13,227.44 was received. That leaves \$10,772.56 needed to complete paying for our share of the project. The Council Executive has therefore



agreed to *continue receiving contributions for this project* during 1976. Treasurers are instructed to submit such contributions as received through the regular channels of the Society i.e. from Groups to Presbyterian Treasurer, from Presbyterian Treasurer to Synodical Treasurer to the Treasurer of the Society.

In each case one cheque is sufficient

with the division clearly marked i.e. General Fund, Supply Fund and Yokohama Project (preferably on the face of the cheque).

Gifts from groups or individuals not associated with the WMS should be sent to the Treasurer W.M.S. (W.D.) 50 Wynford Drive, Don Mills, Ontario. M3C 1J7





## Easter Meditation

The death and resurrection of Jesus Christ is a mysterious, gripping event which happened nearly 2,000 years ago.

Humanity can look forward to a destiny which—despite all the setbacks which will be experienced in history and in personal life—has become full of promise.

But it is in the here and now we have to live, the often painful and demanding here and now.

There's good news. The power of the past event which we celebrate at Easter, the hope of the future which now beckons us, is experienced in the present, right where we are. It is *right where we are* that there is a dying to be done. It is for life *as it is* that there is a resurrection promise.

The reality of this may come home to us when our life enters rough waters (either because circumstances seem to swing against us or because we take a stand against evil in some form and have to take the consequences). Either way, there is a cross to bear. The good news of Easter is not that we will find a way of escape. It is that we will find a new delivering power for our broken and stained humanity in the very rawness and suffering that we experience.

This is how a member of the San Miguelito community in Panama answered a question regarding the gifts and ministries which surface from among the people:

"We find people taking on themselves a ministry based on what has been their own personal experience of resurrection in a particular area of their life. For instance,



# Receive Life!

by Ian M. Fraser

Fidel Gonzales is extremely adept at talking to people who are sick and dying, who need someone to put an element of hope in their lives. Fidel is good at this because he himself has twice been close to death. A car turned over and he was almost killed. His brain was badly damaged; one side was knocked out and the doctors thought he wouldn't be able to speak. However he is left-handed, and as there is some kind of relationship between the right side of the brain and the left side of the body, he came out of it. It was an experience of resurrection for him. Slowly he learned to walk again, to write again. To hear him talk about his own experience, or talk to a person about what sickness implies, what death and the resurrection mean, is a fantastic experience because it is something that he has lived. He can fulfil ministry in this particular way.

Favio and Adelina are a couple who have lived out the difficulties of marriage. This is a second marriage for Adelina. The first was an absolute disaster. To find in a marriage relationship what she has found with Favio! Then to see what Favio has become! Here is a man who stutters badly, and all of a sudden there he is, standing up and performing a liturgy of the word, giving communion to an area group! This all comes out of the reality of resurrection in marriage, resurrection in a portion of life which they have lived out together." ("The Fire Runs", Ian M. Fraser, SCM Press. p. 19).

*Lord God,  
whose son was content to die  
to bring men life,  
have mercy on your church  
which will do anything you ask,  
anything at all:  
except die  
and be reborn.*

*Lord Christ,  
forbid us unity  
which leaves us where we are  
and as we are:  
welded into one company  
but extracted from the battle;  
engaged to be yours  
but not found at your side.*

*Holy Spirit of God—  
reach deeper than our inertia and fears:  
release us into the freedom of sons of God.*



# Your **WILL** is Important

by **SHIRLEY GRIFFIN**

It is amazing the number of women who do not have a Will or whose Will is totally inadequate due to a change in personal circumstances, laws or just through ignorance. As you will all know from the statistics which are regularly published more and more women face the reality of the work force in Canada and yet very few of us are willing to face the reality of death. It is unfortunate that many Wills are made in anticipation of death and therefore hastily with little or no planning and in circumstances which are highly emotional. To shrink from making a Will is to put the comfort and well being of your family in jeopardy.

It will be useful first of all to say just what a Will is and what it does. This article is of necessity general because of the wide readership of this magazine and you should therefore if you have any doubts check on the formalities and requirements in your *own province*. All my examples will be based on Ontario.

A Will is a document prepared by a person during her lifetime to take effect upon death and directing the way in which the various assets and possessions she owns at the time of her death are to be disposed. In this country with certain exceptions any person who is an adult and of sound mind can make a Will to provide for the devolution of her assets on her death. The actual form of the Will is a document in writing signed at the foot or end by the woman

making the Will called "the Testatrix" or by someone at her direction, and in her presence; witnessed by two persons who must be present at the same time watching the testatrix sign the Will and watching each other witness the document. Neither a witness to a Will nor her spouse can benefit under that Will, so care should be taken in selecting witnesses. A Will is "ambulatory" that is, it speaks from death and until then it has no effect at all. It merely operates as a declaration of intention which can be changed from time to time. Because it "speaks from death" it disposes of all property owned by the testatrix even if acquired after the date of the Will. A Will can be "revoked" that is, terminated at any time but it is important to note that marriage automatically revokes a Will.

It is important that your Will be prepared by a lawyer who will be able to give you advice on the best method of achieving your wishes with the minimum tax liability. The charge is modest but well worthwhile. To try to draw your own Will without the advice of a professional is a very dangerous thing to do because you may not be aware of the powers and directions for your executors which you are omitting.

Yes that is all very well, I can hear you say, but it doesn't apply to me, I do not have anything to leave! Now is a good time to stop and ask yourself some simple questions.



1. Do you own a car?
2. Do you work and receive a salary?
3. Do you have a bank account?
4. Do you have a life insurance policy or R.R.S.P.?
5. Do you hold a Canada Savings Bond?

If you can answer yes to only one of these questions then you should definitely have a Will. It is difficult to think of a situation where a Will is unnecessary. Let's take a very extreme example. Assume that you live in a furnished room, have no possessions other than the clothes on your back. Taking a walk one evening you are killed crossing the street. Someone—husband, parents, brother, children should be able to claim against the negligent driver for damages; without a Will naming an executor and beneficiary it will be difficult to establish a legal right to put in a claim. However, your executor is immediately in a position to file a claim on behalf of your estate. This is an extreme example and not meant to alarm you but just to make the point that everyone should have a Will.

Perhaps it would be relevant here to consider the law on intestacy—that is dying without having a Will. Did you know that if you die without a Will the laws of your Province determine who shares in your estate and they may not be the people you wish to benefit? Do you have a life insurance policy with proceeds payable to your estate but do not have a Will? Then under the laws of your Province it is possible that your brother and sister or even nephews and nieces could share in the proceeds of the policy. The following will illustrate what happens in Ontario if a person dies without a Will.

1. *A married man with issue:—*

Survived by wife and one child the first \$50,000.00 to the widow, the residue that is the excess over \$50,000.00 is *divided equally* between the widow and child. If there is more than one child then the first \$50,000.00 to the widow and the residue divided so *that one*

*third* goes to the widow, the remaining *two thirds* divided amongst the children.

2. *A married woman with issue:—*

Survived by a husband and one or more children, the first \$50,000.00 to the widower and the residue is divided so that *one third* goes to the widower and the remaining *two thirds* all to the child or if there is more than one between the children. Compare with number one.

In both cases if the estate does not exceed \$50,000.00 the surviving spouse takes all.

3. *Death of an unmarried man or woman*

In the event of death without a Will the entire estate is distributed equally among those next of kin who are the closest in blood relationship. The first four classes are:—

Class One Father, Mother, Brother, Sister

Class Two Grandmother, Grandfather

Class Three Great Grandmother, Great Grandfather, Nephew, Niece, Uncle, Aunt

Class Four Great Great Grandmother, Great Great Grandfather, Great Nephew, Great Niece, First Cousin, Great Uncle, Great Aunt

As long as there is one next of kin living in the closest blood class that individual will inherit the whole estate. You can see then that if the closest blood relative happened to be a fifth cousin who lived in Africa and had never heard of the deceased that fifth cousin would take the whole estate.

Was this your intention? It is very unlikely. When you leave assets and no Will then a person has to be appointed by the Court called an Administrator or if female Administratrix to administer your estate. The appointment of an Administrator involves a lengthy court procedure and is expensive and also means that the assets of



your estate cannot be dealt with for some considerable time. Did you know for instance that in Ontario an Administrator has to file a bond worth twice the amount of the value of the assets, unless the Administrator is a Trust Company or the spouse of the deceased where the Estate does not exceed \$50,000.00. This is the Administrator's guarantee that he will carry out the administration of the estate as required by

law and only when the estate has been fully distributed according to the law will the bond be released.

You can see then that having a Will simplifies matters on your death, allows you to benefit those whom you wish to benefit and is usually less expensive.

(The conclusion of this article will appear in the next issue of the Glad Tidings)



## Visible Unity and Celebration

—A Personal Report on One Aspect of the  
WCC Nairobi Assembly—

by **JOHN NAKAJIMA**

*Mr. Nakajima recently represented the National Christian Council of Japan at the Nairobi World Council of Churches' Assembly. Here he shares one slice of the nearly three-week-long Assembly.*

The Nairobi Assembly was a carnival of light and color and fast-paced action. I don't think any one person there was able to take it all in, or follow everything that went on. But when the dust is settled and the final reports all in, undoubtedly one of the most important actions taken by the 700 voting delegates will have been approval of the WCC revised constitution. I

was particularly impressed by Article III, Function 1, which says that one function of the WCC will be "to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe."

The idea that came closest to this in the old constitution was the phrase, "to promote the growth of ecumenical and missionary consciousness in the members of all churches." The difference is evident. At Nairobi, WCC member churches took a step forward in confirming that the first and



most important function of the Council is "to call the churches to the goal of visible unity," rather than only "to promote the growth of ecumenical consciousness." The Assembly made it clear that unless the churches make a serious effort to unite visibly, we are not responding to God's will—that all may be one. This step came as a shock to me because as far as I know in the ecumenical movement in Japan the words "visible unity" have never been mentioned as a goal.

The new constitution does not say that this visible unity is an organizational or institutional unity neglecting the differences of past traditions. But it does say that this unity must be expressed in one eucharistic fellowship of the worship and common life of the churches.

In line with the Assembly theme, "Jesus Christ Frees and Unites," much has been said on the unity we seek. But this unity is not something only to be discussed. It has to be experienced.

Here lies one of the major functions of the WCC Assembly—celebration. Many Christians from all over the world come to celebrate the salvation wrought by our Lord Jesus Christ. Representing various different traditions and different cultural backgrounds, they exchange their experiences of joy in one Lord.

### **Unity—and the pain of separation**

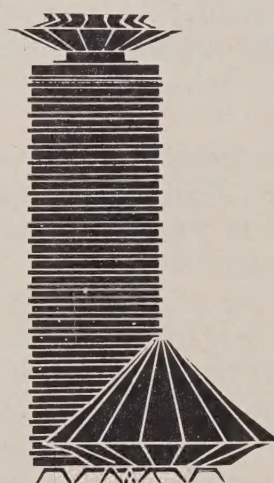
Worship was the high point of this Assembly for many of us. Participants were most stimulated by the African rituals with African rhythm and drums, embodying the true expression of their own Christian experience not only in joy but also in agony and struggle for liberation. We had no pipe organs or solemn sanctuary, but instead were led by a German group on piano, flute, electric bass and drums. And as we all came together, East, West, North and South, men and women, white-haired bishops and teen-agers, dressed in long colorful robes and in blue jeans, blacks,

white, and yellows—we actually felt our oneness in Christ. The messages—presented through drama, dance, slides and movies—became flesh to us.

But it was also at the worship service that we felt most the pain of separation. At the celebration of the Eucharist, some participants especially in the Orthodox tradition were unable to partake of the communion. And we winced at the words of St. Paul, "Surely Christ has not been divided among you."

Unity is not yet visible in our eucharistic fellowship. But the Assembly affirmed it is toward this end that the WCC is called to serve. This work toward unity is essential, both because we can only respond in this way to the Lord's call, and also "in order that the world may believe." If we are divided, how can we convince the world to be one?

—From JAPAN CHRISTIAN ACTIVITY  
NEWS  
January, 1976







Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

### ADVANCE ANNOUNCEMENT

Six Canadian denominations are co-operating to present a 1976-77 Mission Study called "Canadian Concerns—Christian Response".

The book **Justice Not Charity** by Douglas Roche, M.P. for Edmonton-Strathcona will be part of the packet as well as 4 Issue Papers on contemporary Canadian problems.

Watch future Issues for further information and articles related to the theme.

### **THIS LAND IS NOT FOR SALE** **by HUGH AND KARMEL McCULLUM**

.....\$3.95

During the coming study year 1976-77 many groups in Canadian Churches will be discussing the theme "Canadian Concerns: Christian Response". One major "concern" is the situation of Canada's Native Peoples. It is to be noted also that the 101st General Assembly asked that Canadian Presbyterians think seriously about the problems of Native Peoples and the Church's responsibility in the matter.

Anyone who really wants to understand some major aspects which Canada must face in relation to her Native Peoples should read "This Land is Not for Sale". As

the introduction states: "This book is about Indians, Inuit and Metis land claims and Northern Development. It is about energy, government and the Church. . . . It is also a book about people. About native people, who live on reserves, in towns and in arctic settlements—about white people—politicians—industrialists—business men."

This book is not "easy" reading. Many details are given in regard to Treaties and Land Agreements. But along with these are quotations from the "Native Peoples" themselves through which the reader gains an understanding of their feelings about land, about their own people and about God. The reader gains an understanding and appreciation of their frustrations as they try to understand the "white



man" with his different values. The reader also must come to the conclusion that the "future of Canada, the quality of its democracy and its people's reputation for justice rests on how it acts on the legitimate demands of its Original Peoples."

The authors of this book Hugh and Karmel McCullum, both concerned about and interested in the North and its peoples, have travelled extensively doing intensive research for authentic information. For the first time these findings have been brought together in one book. The book has been printed by The Anglican Church of Canada but six churches in Canada—the Anglican, Lutheran, Mennonite, Presbyterian, Roman Catholic and United Church—have approved the undertaking because they feel the issues are vital concerns. All opinions expressed are not necessarily endorsed by these churches but it is believed that the information will be valuable in helping people to understand the situation and the complexity of the decisions that have to be made. It is hoped that such understanding will lead to people becoming involved in making policy which will aid in solving the problems.

—L. Reith

**YOUR CHURCH IS NEWS**  
**by RAYMOND G. MECCA**  
**Judson Press .....\$4.00**

The introduction of this little paperback of 94 pages states "This book is intended to help you recognize what and who can be considered newsworthy in your church and assist you in using the media in the most effective way to make the news known." "Your Church, Projects and People are news!" say the first few chapters as they indicate ways of preparing news items in these areas. The following chapters suggest ways of gathering and preparing the news in patterns that will communicate with people. A very helpful

appendix gives practical suggestions for those preparing a church newsletter.

—M. Nutt.

**Praise Ways**

"Wonderful new songs to Praise the Lord . . ." a companion to The Book of Praise. This inexpensive volume contains 100 hymns and songs for use at informal and formal gatherings.

Single copies.....\$1.95  
Five or more .....\$1.75

**REV. MS. EVELYN MORGAN JONES,**  
**I LOVE YOU**  
**by RAY JENNINGS**  
**G.R. Welch Company, Limited .....\$2.95**

Ray Jennings in his book has given us a glimpse of that unpublicized side of the woman's lib movement. It is a cry from the heart of the businessman, the factory worker or the minister. Any of whom may be faced with working alongside a woman, for the first time.

The bursting bonds of the women have kept us from listening for the whimper of the threatened men. They dare not deny the demands of the women. They have been at the wedding feast too long, and are now being asked to make room. And yet, one must ask, have they no rights, no feelings in this matter?

The Rev. Mr. Ray Jennings gives us one man's struggle, in the face of the onslaught. His book can teach compassion to both sides, even if he is a shade paternalistic. From this book, the man faced with a woman at work, can learn how to accept her as an equal.

The woman, entering a male world, can learn to appreciate the man who makes



room for her. To appreciate this man who has a feeling of being threatened by her presence. This book explores a new trail, from a new perspective, for it is seen through the eyes of the one who is being trampled.

It is a book for all who are working out new male-female roles. It should be on the compulsory reading list of all men and

women entering the ministry, for we will all have to work with each other across the floor of Presbytery. If we are aware of the tensions and apprehensions of the other, it will be that much easier to say, 'I love you, Rev. Mr., Ms.'

Alison Stewart-Patterson  
Student, Presbyterian College, Montreal.



### **Red Deer Presbyterial—Annual Meeting**

The annual Meeting took place in Knox Church in January. More than 24 women from the area Presbyterian churches gathered to measure progress over the past year and look ahead to challenges of the future. Mrs. Richards, President, chaired the meetings.

Mrs. Lois Anderson of Willowdale gave a very inspiring devotional on the Presbyterial's theme, "That they may Believe" using as her text "Be watchful and strengthen the things that remain", (Revelation 3:2) reminding her listeners that though changes come God's world remains and the christian has today to work, to rise and to build.

In welcoming delegates, Rev. D. O. Fry urged the women to look out beyond one's own yard to the world beyond.

Rev. S. Chang, Innisfail, gave a very informative address on "Christians in Taiwan". In answering the question "Should missionaries be sent to other cultures" he

said "what makes one happy isn't necessarily right e.g. an alcoholic may be happy in his condition, a drug addict may be happy with the drugs but that does not make the habit right and so in a culture being happy without knowing the gospel doesn't make it right. Christians must obey Christ's command to go into all the world."

The officers for 1976 were installed by Mrs. V. Nicholls.

### **Brockville Presbyterial—Annual Meeting**

The sixty-second annual meeting was held at St. Andrew's Church, Spencerville, in January. This church was just recently rebuilt after a fire. It was a pleasure to see and use these beautiful new facilities.

Mrs. Edith Adams presided.

The morning worship service was followed by the treasurer's report.

The afternoon session was opened with a hymn and prayer. Mrs. C. Bennett of Shanly rendered two beautiful duets, "He



Tenderly Looked at Me" and "Amazing Grace".

Miss Margaret Boyd introduced the guest speaker, Mr. Gordon Williams of the Justice Department in Ottawa. Mr. Williams is an ordained minister, a graduate of Montreal College. Being an Indian, he understands the native people of Canada. Being a Christian, he is concerned that these people be given fair play. When asked what the role of the church should be in giving assistance to Indians, his reply was that we could provide bursaries for them to receive higher education. Many problems have arisen because the Indians lack expertise in expressing their needs. Education is one way of helping to correct this, hence the need for bursaries.

The officers were installed by Miss Margaret Boyd.

### **London Presbyterial—Annual Meeting**

Over 100 members of the W.M.S. braved the stormy weather and bad roads to attend the annual meeting held at Hamilton Road Church, London. The president Mrs. R. Ford presided.

Devotions included music by several ladies of the Korean Church Choir (which holds services at this church).

Reports were encouraging and indicated that 1975 had been an active year.

Rev. George Malcolm, General Secretary of the Board of World Mission, was the speaker. He said there is a Christian presence in countries such as Taiwan, where the church census has doubled in the last two years, and in Japan where the Korean Christians are witnessing by establishing such things as the "Yokohama Nursery School". Nearly \$800.00 has been donated to the project by the London Presbyterial.

A memorial service and a period of silent prayer was conducted by Mrs. A. E. Coventry of Belmont.

The officers for 1976 were installed by the Rev. A. Duncan of Dutton.

### **Knox, Sudbury**

The Ladies of the Florence Graham Group of Knox Church, Sudbury, helped three of their members celebrate their birthdays, at the regular meeting.

Mrs. Ida Seaton, Mrs. A. Brooks and Mrs. G. Mitchell are all well over 80. They were presented with corsages and all helped to blow out the candles on their cake. These Ladies have been long and faithful members of the WMS and still attend the meetings. They all have Life Memberships.

### **Barrie Presbyterial—Annual Meeting**

Red Poinsettias, ferns, and posters made by the departmental secretaries decorated the sanctuary of the Essa Road Church, Barrie, Ontario, for the Annual Meeting held in January. Mrs. R. H. McKee, Collingwood, Ontario, presided.

The theme, 'He is my brother' was emphasized in the devotional urging everyone to not only be Believers of God's Word but to be Doers also.

The Treasurer's report showed that there had been an increase in the givings for the General Fund but a slight decrease in the amount sent for the Supply Fund.

Each departmental Secretary presented the report of the year's work with the help of a poster.

The afternoon session began with an impressive Memorial Service led by Mrs. Irene Boyes, Vankoughnet, Ontario.

The Speaker, Miss Mary Whale, of The World Board of Mission asked that each of us look at ourselves in a mirror to see if we truly have concern for our fellowman.

Mrs. Eric Beggs, Orillia, Ontario sang a beautiful rendition of 'He Touched Me'. She was accompanied by Miss Mamie Cunningham at the piano.

Rev. G. L. Bylaard, Minister of the Essa Road Church installed the officers for 1976.



### **West Point Grey—Vancouver**

Mrs. G. M. Ledingham has been named, among others, in the newly released publication "Who's Who in Religion in North America". It is very fitting that Mrs. Ledingham should be recognized in this way because she has been very active, not only in our own denomination but has also served on many inter-church and ecumenical boards and committees. Mrs. Ledingham is past president of Westminster Presbyterian and British Columbia Synodical and at present is the Synodical Secretary for Afternoon Groups.

### **Scotland WMS**

Scotland WMS was organized in 1910 by Mrs. Wilson from Renfrew with just a few members the membership grew to twenty. One of the first members, Mrs. John Eckford of Renfrew, is over ninety years of age. In the early 1950's the members of Scotland Church joined with Cobden, but the W.M.S. still carries on with nine members and three associates.

### **Parkview—Saskatoon**

To commemorate the Centennial year the group honoured the following ladies with Life Memberships: Mrs. E. Yoos, Mrs. G. Moir and Mrs. C. Gordon.

Mrs. M. Nixon was honoured, on her eightieth birthday, with a W.M.S. Membership pin—she being a life member.

The Women, from the other Presbyterian churches in Saskatoon, joined with the group at the November meeting, when Rev. Leslie Landell, our guest speaker brought to us helpful information on Women's call to serve our Lord. After her address she involved all the ladies present by having them choose a Bible picture and telling what the picture said to them.

### **Chatham Presbyterian—Annual Meeting**

The theme for the annual meeting held

in First Church, Chatham, in January was Forward Together. Mr. C. N. Congram led a very inspiring Bible Study on Worship. The guest speaker was Mrs. W. E. McCutcheon, Hamilton. She used Exodus 14;15, "Speak unto the children of Israel that they go forward". We too, must go forward with God, with each other, and with the W.M.S. in the Board of World Mission. Mrs. Mary Creasy, Chatham presented slides and a tape on the Supply Fund. Evening devotions were given by the Explorers of First Church. The C.G.I.T. of Valetta presented a skit on the middy through the years. Mrs. Elanor Irwin, Windsor gave a service of remembrance.

### **Maitland Presbyterian—Annual Meeting**

St. Andrew's, Wingham was host in January of the annual meeting. Over sixty representatives attended the two sessions.

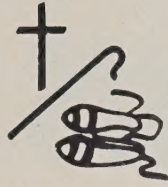
Mrs. J. W. English, president, opened the morning session with a call to worship and invocation prayer which was followed by devotions.

Excellent reports were given by all conveners.

### **St. Andrew's—Bermuda**

Visiting in Bermuda, Miss Mary Hamilton, a member of Council Executive, inquired at St. Andrew's Manse to see if the WMS might be meeting while she was in Bermuda. The answer was not a WMS meeting but a Bible Study group meeting at noon. The luncheon group was interdenominational and attended by 24 ladies. The weather was warm outside and warm was the fellowship inside. In talking with the women Miss Hamilton heard of the work they are doing in Bermuda. St. Andrew's is a missionary church placed in the heart of Hamilton, Bermuda. It is a part of West Toronto Presbytery and the WMS group is part of West Toronto Presbyterian.





**BWM**

**Doreen Morrison**, writing from Barwani, in India indicates that the Regional Board has given her a further position as Superintendent of Nursing of the Mandaleshwar Hospital. They hope to re-establish the Hospital within the Christian work.

**Rev. Murray and Mrs. Garvin** and their family have returned to Canada from Taiwan. They will be in Toronto for several months while they plan for the future. They do not plan to return to Taiwan.

**Dr. Russell and Mrs. Hall** have been appointed to serve the Canadian Bible Society. They will return to Canada in the spring of 1976 to take up their new appointment in July.

**Mr. and Mrs. Jack Chiang** have arrived in Canada to take up supervision of Prince Albert Fellowship House. Mr. and Mrs. Chiang are from Taiwan. Mr. Chiang has studied at the University of Saskatchewan in Saskatoon.

**Rev. Russell Self** has a new responsibility with the Bible Society. He is Regional Secretary for the Asia-Pacific Region and is now located in Manila in the Philippines. For 20 years he was a Missionary of The Presbyterian Church in Canada in India and for the past several years has been on the staff of the United Bible Societies as Scripture Distribution Secretary for Asia and the Pacific.

## **ANNUAL COUNCIL MEETING**

**of**

**Women's Missionary Society (W.D.)  
Ewart College, Toronto  
May 10-13, 1976**

**Theme: "Chosen for Service".**

**Monday, 8 p.m.—Opening Session  
Rev. E. F. Roberts, Secretary for  
Overseas Operations, Board of  
World Mission**



# NEWS

## **Church of South India Moves Towards Women's Ordination**

Tiruchirapalli, India (EPS)—History was made by the 15th Synod of the Church of South India with the declaration that "men and women are both equally eligible for the ordained ministry of the church and the dioceses are authorized to recruit, train and ordain women to the office of presbyter". Two-thirds of the diocesan councils must ratify the decision.

In addition the synod agreed that as a general policy women should make up not less than 25% of the membership of all committees, commissions and councils of the dioceses and in the synod and youth should make up not less than one-third of the total membership.

The synod was attended by 344 delegates, observers and visitors including 24 from overseas. Sessions were held at Bishop Heber College in January. Formed in 1947 by the union of Anglican, Presbyterian, Methodist and Congregational churches, the Church of South India today has a membership of 1.6 million people in 18 dioceses.

## **Third Triennial Assembly Canadian Council of Churches April 25-29, 1976—Glance Bay, N.S.**

For the first time in its history the Canadian Council of Churches is meeting in the Maritimes and also for the first time this National Council has invited a Local Council to share in planning the program, by working with the Industrial Cape Breton Council of Churches (ICBCC).

*The Theme* of the Assembly is "Jesus Christ Frees and Unites—Canadians?"

*First Major Event:* An Ecumenical Service is to be held Sunday evening April 25 at the 5000-seat Glance Bay Forum. Mrs. Heather Johnston of Hamilton, Ontario, Chairman of the Inter-Church Relations Committee of The Presbyterian Church in Canada, one of the Canadian delegates to the World Council's Assembly at Nairobi, will speak about that world meeting.

## **Missionary Statesman To Visit Canada**

Rev. Ulrich Fick, General Secretary of the United Bible Societies will visit Canada in March to confer with the Executive Committee and staff of the Canadian Bible Society and to give a world perspective on the TRANSLATION, PUBLICATION AND DISTRIBUTION of the Scriptures. Last year the Canadian Bible Society distributed 3,619,000 Scriptures in 92 languages in Canada and provided over one million dollars for overseas Bible Society work.

The United Bible Societies is a world-wide fellowship of 57 Bible Societies with work in more than 150 countries and territories. Mr. Fick works from its headquarters in Stuttgart, Germany, and consults with a world-wide network of staff engaged in the translation, publication and distribution of the Scriptures as the United Bible Societies seeks to let the word speak to everyone, everywhere.

## **Guatemala Earthquakes**

A team of experts in relief and rehabilitation has gone to Guatemala representing the churches to work with the local people and other relief agencies. The Presbyterian Church in Canada, Inter-Church Aid



Committee made an immediate commitment of \$2,000.00 followed by a further \$3,000.00 as the full extent of the disaster became apparent. Additional funds will be sent as they become available.

**Pacific Conference Of Churches**

Port Moresby, Papua (EPS)—Self-government for the New Hebrides and a nuclear-free zone in the Pacific were endorsed by the Pacific Conference of Churches (PCC) in the final days of its Third Assembly held on the campus of the University of Papua New Guinea in January.

In an unusual political action the 57 delegates from 17 Pacific churches urged Great Britain and France, who jointly ad-

minister the New Hebrides, to take "immediate constructive steps towards building up a political unity". Member churches and ecumenical organizations represented at the meeting were urged to bring the New Hebridean request to the attention of their governments.

The issue came to the floor in a commission report on evangelism, which contained not only recommendations on church renewal but also suggestions for "prayer, planning and action" to confront forms of "injustice and oppression" in Pacific countries.

The PCC's Church and Society Programme was asked to coordinate action to combat financial and economic exploitation.

**SYNODICAL GIVINGS**

January—February 1976

| OBJECTIVE      |                                   | 1975           | 1976           |
|----------------|-----------------------------------|----------------|----------------|
| \$ 23,000.     | BRITISH COLUMBIA                  |                |                |
| 21,200.        | ALBERTA                           |                |                |
| 12,000.        | SASKATCHEWAN                      |                |                |
| 17,300.        | MANITOBA AND NORTHWESTERN ONTARIO | \$ 313.        |                |
| 152,000.       | HAMILTON AND LONDON               | \$12,300.      | 11,000.        |
| 154,000.       | TORONTO AND KINGSTON              |                | 4,000.         |
| <u>72,000.</u> | QUEBEC AND EASTERN ONTARIO        | <u>4,733.</u>  | <u>3,033.</u>  |
| <u>451,500</u> |                                   | <u>17,033.</u> | <u>18,346.</u> |
|                | SPECIAL GIFTS                     |                | 180.           |
|                | YOKOHAMA NURSERY PROJECT          |                | 769.14         |



# In Remembrance

Mrs. Vallance Inglis  
Presbyterian, Atwood

Mrs. Mabel Rawson  
St. Andrew's, Barrie

Mrs. Margaret Watson  
St. Giles, Calgary

Mrs. Albert Buttle  
St. Andrew's, Cobden

Miss Pearl Hynes  
St. Andrew's, Cobourg

Mrs. S. C. Peebles  
Old St. Andrew's, Colborne

Mrs. Cecil Wilson  
First, Collingwood

Mrs. Rena J. Watson  
Presbyterian, Cookstown

Mrs. F. C. Hoople  
St. Luke's, Finch

Mrs. D. D. Wiseman  
St. Luke's, Finch

Mrs. Daisy Choquette  
Presbyterian, Haney, B.C.

Mrs. James Reid  
Knox, Listowel

Mrs. James Waddell  
Knox, Listowel

Mrs. Elizabeth Brown  
St. Andrews Home, Montreal

Mrs. Jessie MacKay  
Knox, Ripley

Mrs. Charlotte Martyn  
Knox, Ripley

Miss Vera McGugan  
Knox, Ripley

Mrs. Pearl Drover  
First, Seaforth

Mrs. Robert J. Allen  
Jubilee, Stayner

Miss Elsie Grant  
Knox, Teeswater

Mrs. Ann Lyons  
Union, Terra Cotta

Mrs. Elma Janet Bond  
Victoria-Royce, Toronto

Mrs. Edith May Jerman  
Victoria-Royce, Toronto

Mrs. Maud Porterfield  
St. Andrew's, Wingham

Mrs. Annie Beatrice Smith  
First, Winnipeg

Mrs. Charles McEwen  
St. Andrew's, Wyoming

**EXECUTIVE SECRETARY**, required by National C.G.I.T. Committee. Responsibilities include administration of national office, co-ordination of task groups across Canada, leadership development and promotion of C.G.I.T. Some C.G.I.T. experience is required. Apply by April 30th, 1976, including resume to: Miss Mary-Lou Funston, Chairman, Personnel Committee, National C.G.I.T. Committee, 40 St. Clair Avenue, East, Toronto, Ontario. M4T 1M9

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

- ☐ New Subscription
- ☐ Renewal
- ☐ Change of Address

Attach label here

Name .....

Address .....

WMS Group .....

Subscription rate \$1.50 per year, payable to Glad Tidings

☐ 1 Year      ☐ 2 Years      ☐ 3 Years ..... Total Enclosed



# OFFICERS' ODDMENTS

*Now we are come to "the uncertain glory of an April day"*

*"When proud-pied April, dressed all in trim  
Hath put the spirit of youth in everything."*

*It is a month of hope and promise. Not only do we celebrate the Resurrection of our Lord, but our Jewish friends in the same week remember Passover, that ancient pledge given by God that His people would endure. In our northern clime the land revives. Many things are in the air, are being talked about, thought about, searched into and shaken about.*

*For us there are SYNODICAL ANNUALS where delegates should ponder: "Mission—is it for us? Are we using the most effective stimuli to make mission REAL for our women and girls?"*

*There are EASTER THANKOFFERING MEETINGS—not just to hear a speaker, but to rejoice, and to rededicate ourselves.*

*There are our C.G.I.T. AND EXPLORER GROUPS. How long since you visited them? Has your W.M.S. group paired off with them in a Secret-Mother-and-Daughter (or Son) arrangement? Could be fun. Maybe a supper for them and you this month?*

*There are boxes and drawers and cupboards being looked into by house-cleaning housewives. A Rummage Sale of discards (well-advertised) could add dollars to your SUPPLY FUND.*

*There are OVERSEAS EASTER GREETINGS—now 20c airmail (but worth it). No missionary should be without some—yours.*

*And our "GLAD TIDINGS". It's not "the man from Glad", but it always has something within its covers that could be used at meetings. It's our missionscope.*

## FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.



### *"Today Was The Day"*

*Today was the day that they crucified my Lord.  
Yes, today was the day they began to shun His Word.  
Today was the day their love went to rage,  
They treated Jesus like an animal in a cage!  
How could they, dear God? He was your only Son.  
Do they know He died to free us and make us all one?  
How could they kill him, for He brought great news.  
Did they not see His weary, worn shoes?  
Did they now know how He walked the land?  
Over hills and stones and plains and sand.  
Do they not realize what they've done,  
By murdering the Father's only son?*

*—Debbie Ryan, aged 14.*

As part of a Bible Study on Isaiah 53:2-6 led by Mrs. Page at a C.G.I.T. Camp the girls were asked to "Imagine that you are part of the crowd—a spectator or a stone thrower—at the Crucifixion of Christ. Express your feelings in writing." A diary or a newspaper account were suggested as possible approaches. Debbie chose to express herself in the poem printed above.





# ***GLAD TIDINGS***

May, 1976





## **FEATURES**

- 3 Communicating The Gospel Today by Malcolm Ransom
- 6 Changhua Christian Hospital, Taiwan by Linda Elliott
- 10 Hospital Visiting by Brown Milne
- 18 Something good happened yesterday—in Taiwan by Clare McGill
- 19 Your WILL is Important by Shirley Griffin

## **COLUMNS**

- 9 A Small Reflection by Agnes Pierce
- 13 In The World by Marjorie Ross
- 27 WMS Highlights
- 29 Officers' Oddments

## **IN THIS ISSUE**

Rev. R. M. Ransom, Secretary for Mission Education of BWM is on Sabbatical.

His study is centred in Birmingham, England.

Rev. B. Milne is Chaplain at the General Hospital in Calgary, Alberta.

Mrs. S. Griffin is an Estates' Officer with Canada Permanent Trust Company.

## **PHOTOS**

Cover—W. Welsh

18—R. Hummelen

## **GLAD TIDINGS**

**MAY 1976**

**VOLUME 52 NUMBER 5**

MAY NUTT

EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Communicating The Gospel Today

by MALCOLM RANSOM

Why not just "preach" the gospel? Why talk about "communication?" Do we not communicate when we preach? The word "communicating" is used on purpose, not to impress, but in an attempt to make up for the bad days that the word "preaching" has fallen upon which leave it distorted in meaning and pallid in effect.

Most people have come to think of preaching as consisting of a more or less formal sermon delivered by word of mouth by the ordained clergy at certain set times and within fairly proscribed topics, in a language that is generally accepted as being "religious" and therefore rather unrelated to the daily life of most people. Preaching is most often done from a pulpit. This cuts the preacher off from the possibility of any real dialogue with his listeners, without which true communication is impossible or at least very unlikely.

Thankfully, such a caricature is going out of style, but many ministers still maintain a pontifical stance and it is still generally accepted by the majority of church-attending people.

In other words, some preaching today is not communicating the gospel meaningfully or helpfully or in a saving sense to the average citizen. And communicating is the name of the game.



---

## Spontaneous Communication

*Dr. Lesslie Newbigin, a Bishop of the Church of South India, now living in Birmingham, England, where he is on the faculty of the Selly Oak Colleges, tells of the early growth of the church in the area where he served as a missionary. It was a spontaneous development. One man heard a part of the gospel and was so moved that in the face of incredible obstacles and difficulties he searched until he found someone who could tell him the whole story of Jesus and his love. He was so excited that he got together groups of his neighbours to read and study together in house meetings and small informal groups of all kinds. Thus, the movement spread spontaneously from person to person and group to group with minimal but appropriate support from the few pastors or ministers available. The number of those who believed grew until they formed over 30 vital churches which became the nucleus of what was later Dr. Newbigin's Diocese in the Church of South India. These people found a way of communicating the good news of Jesus Christ, a way that was suitable and appropriate for their day and circumstances. And God honoured their efforts. Our day is different, our circumstances far removed from theirs; but we must find the way God would have us communicate the gospel in today's world.*

---



New Testament preaching consisted of "heralding" an event of announcing some news which met the hearers at a point of need and produced some kind of reaction. Often it precipitated very forthright dialogue.

This heralding of the gospel events, this sharing of the good news of God's love was further marked by two characteristics which are basic to good communication. The first was to build trust among those to whom the news was taken. Today we call it establishing credibility in the Bearer of the news. This was often accomplished by some deed of compassion or some concrete expression of genuine concern. That is, the spoken word must be backed up by life and action. In New Testament language, the word becomes flesh and dwells among us in life that speaks not only by word of mouth but also by "body language" or deeds of different kinds, all of which add up to an integrity of life and witness on the part of the One who is sent as the herald.

The second characteristic of New Testament witness is that it is done within or from within the fellowship of believers who are authentically and visibly followers of the way, who stand in marked contrast to the status quo. They are trying to work out personally and corporately a style of living that makes it clear that "a man's life does not consist in the abundance of things that he possesses" (despite the enormous pressures of the mass media to the contrary). It is a community that is dedicated to changing men and society so that Christ's liberating love may be realized and God's just rule prevail among all mankind.



---

## Communicating Is Hard Work

*My wife and I discovered recently in Spain that no matter how fluent you are, if you are not speaking in a way that the other person can understand, you won't get very far. We found ourselves on a train in the same compartment with an elderly Spanish couple. We tried to communicate with each other, neither knowing the other's language, and at the end of four hours we had managed with the use of gestures and facial expressions and help of the Berlitz phrase book, to share lunches, take some pictures and discover that they had four grand-children just as we have. At the station in Seville they were met by their son and his two children and we were included briefly in the joy of the occasion. Then we went our separate ways happy that we had met and laughed together, but wishing we could have shared so very much more.*

---

Communicating the gospel is every Christian's business. It is a privilege and a responsibility to which everyone of us is called as an essential part of our discipleship. No two ways will be the same. There is no easy formula that can be laid down for all. Each must be faithful in seeking to discover the way in which he or she can live so that the gospel is communicated in every day decisions and in corporate action. *Unless the spoken word is backed up by this personal and corporate witness it lacks integrity.*

This point is most important. It calls into question many of the presuppositions of evangelism today with its specialized evangelists and glib gospellers who fail to recognize that the local congregation is the great communicator of the gospel. Every person who witnesses to the faith that is in him does so as part of that fellowship of the Holy



Spirit. This acts as a critic of his witness to correct or balance it and also as a support and a supplement to that witness. It becomes the milieu in which the good news is really taken seriously and seen to work. In a vital, living congregation the gospel is set in the context of men and women who represent a cross-section of society as a whole.

Emphasis upon the personal aspect of Christian experience distorts the gospel into a purely individualistic matter. It has neglected the fact that, because it is very personal, and because personality develops in relation to other persons, the gospel has a corporate expression in the Christian community. Personal faith is developed and expressed in corporate personal relationships. These help to round out the witness of the congregation and the gospel is communicated to the world more realistically and more effectively.

To communicate the gospel one needs to know from first-hand experience something of what it is all about. But one need not wait until he/she knows it all, or he will never start. This is self-defeating. One can never learn more than he is able to share with others. Learning and doing go hand in hand. Indeed, unless they do, a false image of the gospel is conveyed to the world and one cannot blame people for treating the so-called gospel with apathy or contempt or outright rejection.

Congregations lose out on the real excitement of Christian living because they have never learned to share, never started the learning/sharing process and the congregational organization is not structured to help them to witness in the world. If they concentrate on self-nurture to the neglect of self-giving; they lose the vision of the kingdom of God on earth; they fail to find their mission in the community. They are afraid of evangelism and feel threatened when called on to witness, and so faith becomes a hum-drum affair.

There is one further factor of basic impor-

tance in communicating the gospel in any age. It must be shared in a relevant way, taking into consideration the points of real contact between people and showing how the good news relates to these life situations. These are usually points of need, points of concern, points of common danger, points of fear or frustration, points of alienation from one's fellow humans and from God and his world. This requires some knowledge of those with whom the message is shared and the social and economic conditions in which they live. Communicating is a total process that takes place within the context of the time and place where it is made known—not in the nineteenth century, nor in the first century either, but in today's world.

---

### Who Is Orlando Costas?

*He is one of the bright new names in Christian evangelism. From the "Third World", he is conservative, evangelical, missionary and ecumenical and a real ball of fire. He holds up modern methods of evangelism and mission to the searching glare of third world needs in this hour of history,—and finds them wanting. See his book "The Christian Mission—a Shattering Critique from the Third World". He finds evangelism distorted by the professional evangelists of our day who disregard most of the factors of true communication. He emphasizes a "holistic" approach—a total approach to the whole person expressed in and through the whole Christian community in any given time and place.*

---

This is what Orlando Costas means when he talks about "holistic evangelism". It is a sharing of the gospel that embraces service and suffering and sacrifice. It is a way of life that bears witness to these things through acts of mercy, through identification with the needy and the oppressed, through concern for the "lost souls" of society whether rich or poor, at the time and



in the place where these make sense—which is usually not in the pulpit-to-pew situation.

I trust that by now it has become clear that the minister is *not* the primary evangelist or communicator of the gospel. In fact, the sooner the minister gets out of centre-stage and lets the lay people speak out—not from the pulpit but in their homes, their daily life and work—the sooner the church will regain its sense of mission and get about its basic work of communicating the gospel in the world. This day in history calls for the minister to take on his real role, that of the servant of the Lord to help equip the saints for service. Several things would happen then: the laity—that is, all the people of God, both lay and clergy, each playing his own proper role and not confusing them as has become standard in our day—the people would be the means by which the whole gospel is communicated in the world. The fellowship would then be a working fellowship. People would be struggling with questions of daily witness and bring them into a dialogue with the minister who could then lead in meaningful worship to help meet their expressed needs and place them before God. The people would go out again into the world, forgiven for past mistakes or failures but refreshed and renewed for a more faithful witness at the points where they meet their fellow persons, the points at which the gospel meets life in earnest, the points of temptation, of

conflict, of decision, of recreation, the points of mutual help.

---

### Five Hundred Workers

*Dr. Ian Fraser is Dean of Mission at Selly Oak Colleges in Birmingham, a down to earth Scot with considerable experience as a minister in the rough and tumble conditions of the Scottish working class. When he had been minister for some years to a small group that grew in numbers into a congregation of over 500, some of his fellow ministers said he would surely need an assistant now to help him look after a congregation of that size, and growing. To which he replied ‘I need one now less than when I started—now I have 500 people to do the work that God has called this congregation to do here!’*

---

Thus the congregation becomes the main means of communicating the gospel in the local community where God has placed it. It learns to embody Christ’s love in a redeeming fellowship that is built up by trial and error, the people being the chief witnesses, with the minister helping humbly behind the lines endeavouring to keep supplies coming and to bind up the wounds of those who will surely face scorn, rejection, violence and economic oppression, if they seek to convey the gospel honestly in their day to the glory of God alone.

# CHANGHUA CHRISTIAN HOSPITAL TAIWAN

by LINDA ELLIOTT

## Community Health Department

*This article was submitted by Joy Randall who returned to her work at Changhua Christian Hospital in the fall.*

In the Community Health Department of Changhua Christian Hospital we are



concerned with the *care of individuals* living within the community regardless of the help they need. If we cannot help them we refer them to someone who can.

Some would claim the aim of the Community Health Department ought to be the prevention of disease. Others would say that our function is one of healing through nursing care. These are but a part of our task as we work with "individuals". I would like to tell you about some of the people we have been working with.

A-Chhun fell from a roof just one year ago and fractured his cervical spine. He is paralysed from just below his arms down. He was discharged from hospital after being told that he would never even sit up. He is twenty-eight years old. On discharge he was dependant on his widowed mother for everything. Since he was alone all day as his mother went out to work we would visit him and find him lying in a urine soaked bed. He was very depressed. He refused to co-operate. He said he wanted to die. Nurses visited him weekly as he lay in a dark room, in a farmhouse far in the country. Bed sores developed and grew bigger and still he would not listen.

Finally about four months ago I showed him how to exercise his arms and legs using bandages and sticks as pulleys and levers. For the first time he listened. He learnt to push himself up on his arms. His back muscles began to grow. He can now turn himself over. Despite fears that his breathing would be affected, he began to be sat up to eat. We borrowed a wheelchair for him for three months and although it is difficult, he does occasionally use it. Best of all he is learning to pray! In a Buddhist household that is difficult, but he is praying. A week or two ago he asked for a Bible. That day as I sat by him he cried. To a Chinese man, a son is important but A-Chhun knows the chances of his finding a wife are remote. But God willing he will learn to cope with his disability. One day he cried to me, "If I can get mobile in that

wheelchair I'll believe in God. Only God can help me!" As one of my non-christian nurses said, "Unless he has faith we can't help him, but we can let him know we love him." A-Chhun is one of nearly a hundred patients we are currently nursing in their homes.



A-Cheng is seven. I found her crawling on the floor of a kindergarten in the coastal village in which we work. She had had polio at three years. She was filthy, her head covered in lice. I cleaned her head along with the other forty children in the school and went to see the parents. With the help of the pastor the family was persuaded to bring the child to the hospital for surgery. Our Social Service Department paid most of the bill and supplied the braces and crutches for her to walk. Last week I visited her at the Polio home where she now lives during school time. She ran up to me as fast as one can on crutches and told me, "I've finished my first reading book at school."

Kui-Eng arrived in the arms of her mother at one of the twice weekly sessions of Well Baby Clinic. She was five days old. I could not believe a baby of five days could be so dirty. We quickly removed mother and daughter since other mothers showed signs of being chased away by the smell! After both were bathed we asked a Social



Worker to help the family and nurses visit the family weekly. Her mother whom we care for is one of a number of mothers of low intelligence on our case list. Kui-Eng is one year old now and with a little help is growing up healthy but she is going to need continuing care.

Some of our patients were former patients in the hospital for whom the doctor has requested home nursing care. Some we meet as we teach in schools and kindergartens or when we hold special doctors' clinics in the villages. Some are contacts from the Well Baby Clinic or from the Outpatients' Department. Some just

walk in and ask for help. They all need care and they all need to know that we do want to help them. We are a team of seven now and it is a joy to see the non-christians among us learn to know the Lord. In caring for patients as we do it is hard not to sometimes see the love of God working in situations man has said are impossible.

(Linda Elliott is a missionary nurse from the Presbyterian Church in England who helped establish the Community Health Program at Changhua Christian Hospital. She is Nursing Supervisor over 5 nurses.)



## **ANNUAL COUNCIL MEETING**

**of**

**Women's Missionary Society (W.D.)  
Ewart College, Toronto  
May 10-13, 1976**

**Theme: "Chosen for Service".**

Opening Session at 8 p.m.

Rev. E. F. Roberts, Secretary for Overseas Operations, Board of World Mission.

Morning Worship at 9:30 a.m.

Miss M. Booth, Secretary for Children's Work.

Afternoon Sessions at 2 p.m.

Bible Study—Tuesday introduced by Rev. W. Young, General Secretary for Board of Congregational Life.

Business

Evening Sessions at 7:30 p.m.

Tuesday, Wednesday and Thursday

—Mission At Work

**Visitors are welcome at all sessions.**





## a small reflection

by agnes pierce

### The End of Everything (Luke 7: 1-16)

It seemed the end of everything. There was no more to be done, no more to hope for; nothing to pray for and nothing to live for. In a home high on the slopes of Mt. Herman all was in sorrow and silence.

Oh, the city of Nain was as lovely as ever, and the view over the hills as bright as ever, and the sun shone with the same radiance, but in the stricken home it seemed as if a black cloud covered everything. In the city below life went on the same, but in the little home on the hillside everything had come to an end. The widow's life partner had gone. Her future centered on her only son, but there he lay cold and lifeless. He had been her bread winner, and the light of her old age. Her heart was aching.

The preparations all made, the widow's son was lifted up in the procession that was to pass out of the city gate down the rocky narrow road to the burying place. Many friends followed and were anxious to comfort and help; neighbours showed sympathy and love, and the widow was thinking how kind of them. Then down in that narrow pathway another procession came along . . . Jesus and many of His disciples. The weeping mother attracted the Saviour's attention. We are told the Lord saw her. Jesus was always moved when He saw sorrow and pain, and he had compassion on her. Jesus spoke, "Weep not"—strange words, seeming almost mockery to the poor broken-hearted mother. Jesus touched the corpse wrapped round in fine linen cloth and said, "Young man, I say unto thee, arise." He that was dead sat up and began to speak.

How did it all come about? The dead man had come into living touch with Christ. He received the gift of new life from that gracious hand.

When the widow returned to the city, what a different procession it was! Her son was alive because he had come into contact with the Living Christ.

Now we can ask ourselves the question "How do I receive spiritual life?" Are we spiritually dead? Let us examine whether we be in the faith. (II Corinthians 13:5)

Do we enjoy thinking and talking about the things of God? Are we alive to the fact that we need more fellowship and prayer? Do we let the cares of this life crowd our prayer and meditation on His word from us? Do we enjoy the company of deeply religious people? When we are fully yielded to the touch of Christ it will change our whole nature. King David prayed for a right spirit and that he might be washed thoroughly from his iniquity, then added "Then shall I teach transgressors thy ways and sinners shall be converted unto thee."

All my days and all my hours,  
All my will and all my powers,  
Shall be thine dear Lord,  
Shall be thine.



# Hospital Visiting

by Brown Milne

So you are going to visit in a hospital. Why? Perhaps your minister put an appeal in the Church Bulletin for volunteers, you suspect because either he doesn't want to do it, or hasn't the time. Or, you may feel this is one way of using your time in serving the Church. Regardless of your motivation, whether you are an official Church visitor, or visiting a relative or a neighbour who has suddenly taken sick, visiting the sick is one of the oldest charges laid upon the Church by Jesus. By sharing your Christian love and concern you can go a long way in relieving the isolation, fear and loneliness felt by many hospital patients, and help to pave the way for the recovery process.

Being a hospital visitor, does not mean that all you will do is help pass the time of day. You can become a part of the healing team and take your place on that team to help promote the therapeutic, healing process. What I would like to do is help you become an effective visitor.

The most important point to remember is that you are the most effective tool you take into a hospital room. This means you must know yourself. Does this sound strange? It shouldn't. It simply means that you must have an understanding of your own motivation. Why do you want to visit people? What do you think you can do to help another person? What benefits do you hope to gain by doing so? You will need a reasonable understanding of your own faith, your own relationship with God and what it means to you. You should feel comfortable talking with people, at ease among strangers, which is a skill that can be learned with practice.

It is also important that you recognize that patients, though often confident that the treatment they will receive in the hospital will again restore them to health, face the experience with a variety of fears. For some it is difficult to face the strange sterile environment of the hospital where strangers take control of their lives. For others hospitalized for the first time a fear of the unknown possesses them. They may think only of hospitals as the place you go to die! Recognizing these attitudes can be of help to the visitor.

Above all you must be able to continue to function in the midst of human suffering. You cannot allow yourself to become immobilized because of what you observe. You must not use your own yardstick to measure another person's suffering. Many people are happy to be alive, even with physical discomforts and abnormalities you think would be unbearable. Remember that usually suffering is for a relatively short period of time. You may see a patient shortly after surgery who appears to you to be going through a living hell. You come back a week later, they are bright, cheerful, as though they had never had a sick day in their lives.

What about Scripture reading and prayer? There are many occasions when this can bring comfort and peace to a patient. There are also occasions when it is unwise. Don't feel you must pray with every patient you visit. Some don't want it. They want the warmth and concern of another human being. The patient will indicate to you if he or she would want you to pray with them. If, for example, you spend your time



talking about the weather or the latest sport scores, to offer to pray would appear you are only trying to win "Brownie points." Sometimes prayer can be used as a shield, when you feel threatened by the patient or don't know what to say or do, then it appears as though you want to do your duty, then get out of there as fast as you can.

When you pray, keep it simple, short and to the point. Pray for the patient by name, don't use stilted theological phrases that don't mean anything to the patient. Remember you are not in Church so you don't have to pray for the whole world, nor do you need to go on and on until the patient falls asleep.

If you are going to read from the Bible, choose your passages wisely. Have three or four passages in the back of your mind so

that you can find them quickly, read one of them. Perhaps the patients would have a favorite passage they would like you to read for them, give them this opportunity. Again, remember, you are not in Church, you are not there to preach a sermon but to try and bring some measure of comfort and peace to a person who is ill.

Anyone who has ever been a hospital patient, who knows the anxiety of impending surgery, who has experienced the loneliness, fear and isolation of a hospital ward, will also know what the comfort of a friend, the contact with the world outside those four sterile walls can mean. To have someone stand by you through your misery, to bring a happy smile when the days appear dark, makes your visit valuable. You can become that friend, you can carry that happy smile.



## The Orient With a Difference

*A tour experience you may wish to have.*

About a year ago now 26 Canadians started out from Vancouver to visit Japan, Taiwan, Hong Kong, and Honolulu on the Centennial Tour to the Orient. This trip, however, was to be different from the usual tourist tour of these countries. The trip was planned in cooperation with the Secretary for Overseas Operations of the Board of

World Mission of The Presbyterian Church in Canada and would include visits to Churches and projects in Japan and Taiwan which have been the concern of The Presbyterian Church in Canada over the years.

The travellers were given orientation. Miss Patricia Hanna, Director of Services



for Overseas Students and Laymen Abroad wrote to the tour participants suggesting background reading for the tour. She also arranged an orientation evening in Toronto and again when the complete tour gathered in Vancouver before their flight to Japan. At these sessions the travellers heard from people who had lived in Japan and Taiwan something of what to expect in the countries they would visit. They also had an opportunity to sample Chinese food and some used chopsticks for the first time.

Many of the participants on this trip were going specifically to see and be more informed about the work of the church in these countries. Two such people who travelled with the group were Miss Myrtle Rose the former assistant to the Treasurer of the WMS (WD) and Mrs. Hazell a member of Council Executive who for many years was the Chairman of the Overseas Committee of the Society in the days before integration of administration with the BWM.

Miss Rose said the trip for her was like a "mission dig"—there were so many questions in her mind about projects overseas that correspondence did not answer. The trip was an opportunity to have these questions answered and to meet some of the people in Japan and Taiwan with whom she had been corresponding over the years.

Mrs. Hazell on the other hand had been part of the group of decision-makers who sent some of the Canadians to work in these countries and she was interested in places where they worked, the people they work with and how Canadians live in these countries.

Mrs. Hazell indicated that although she had been told of modernization and great changes that have occurred in places like Taiwan, she was surprised and thrilled to see the McKay Memorial Hospital. She felt she had kept the picture of the original work in her mind and so was not prepared for the fine new building with its staff of 100 doctors including many specialists.

Miss Rose said she was interested in the fact that in both Tokyo and Taipei the church offices were in buildings in which the extra space was rented out to other organizations. The combination of a building with the church on the top floor was also a new idea to many members of the tour. The highlights of the tour for her were the visits with the people of the mountain churches and the mountain students at Yu Shan.

Discussions with Christians from local churches in Taiwan and Japan were difficult at times because of the language barrier, but arrangements had been made in most cases for the group to have an "interpreter" along. The Canadians serving in both Taiwan and Japan were most cooperative and helpful in setting up arrangements for the tour. "We found that the problems in the churches at home and overseas are quite similar." In one discussion we were asked if we had a problem getting young people to participate in the work of the church. We laughed—this puzzled the group—but then it was explained that the question was one often asked in Canada. Other questions asked indicated that people in the groups in Japan and Taiwan felt that Canada should act differently because they understand it is a Christian country. "Why then were people from Taiwan not granted admission to Canada?"

The dedication of the people in the local churches in both Japan and Taiwan was an inspiration to the travellers. These people seemed to give of themselves and their substance—not thinking of the sacrifice. The Koreans in the Fukuoka Church in Japan were a good illustration. There seemed to be a feeling of community in their group that was evident to the visitors as they met with them and shared in discussions.

As tour members felt challenged by the enthusiasm and activity of the Christians they met in Japan and Taiwan, they asked, "Have Canadian Christians gone stale? Do

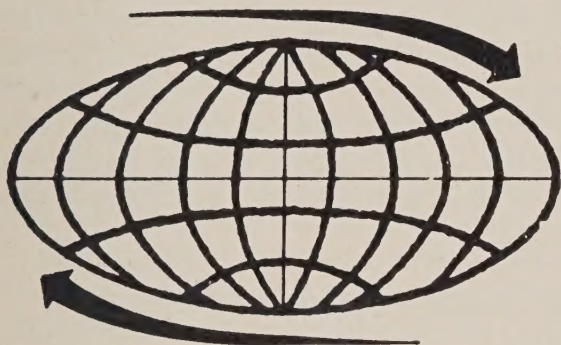


we take the church for granted? What can we do about this situation?"

Upon evaluating the 1975 Centennial tour to the Orient the Board of World Mission was impressed by the comments of tour participants on the deep insights they had gained about the world-wide fellowship and mission of the church through meeting fellow Christians in Japan, Taiwan and Hong Kong. After exploring the feasibility of further tours the BWM has decided to organize two tours in the fall of 1976 to India

and Nepal, and the Maritimes, and another two in 1977 to the Orient and to Western Canada. Publicity has been sent to every congregation and ads will have appeared in The Record.

It is planned that the Maritime trip will depart from Toronto area September 25th. The India, Nepal tour will depart October 30th. Miss Margaret Kennedy will be the Overseas Tour Leader. For further information write to Laymen Abroad, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7



## in the world

by Marjorie Ross

A year ago, in April 1975, we discussed a major request of women's rights' movements across Canada—day care centres for pre-school children. Then we were thinking of it in the context of International Women's Year. However, the whole subject of day care has been much in the news of late, and I feel that its importance to us as Christian women in the '70's indicates that we should give it another look.

### DAY CARE—WHO NEEDS IT?—Part I

Estimates of the number of preschool children in Canada requiring care by persons other than their parents range as high as 600,000 children. In addition, there are hundreds of thousands of "latch-key children" who go to school with the key to their house or apartment on a string around their neck, and let themselves into their empty homes for a few hours after school before parents return. The younger "latch-key children" should certainly be included in es-

timates for requirements for day care.

If we assume that two-thirds of the children can be looked after by a relative or neighbour, we are left with a demand for day care places at least four or five times as great as the present places available. There is no question but that day care is one of the major unmet needs of Canadian society today.

For this article, I talked with a sociologist who has conducted many surveys of day care needs, and who has personal experience of a co-op day care centre for her little boy. She told me that there are two types of families in particular need of day care—low income families, and those living in the new towns being developed in our larger metropolitan areas.

### LOW INCOME FAMILIES

**Single parent families.** There are three courses open to the single parent with a small child. First, find an obliging relative or



neighbour to look after the child while you go to work. Second, secure a place for the child in a day care centre. Third, go on welfare. The first course is the easiest for the community at large, since the child is cared for privately. Both the other courses mean an outlay of public money, and, from the taxpayer's point of view, the day care option is much the most economical. Here, for example, are comparative figures from Metropolitan Toronto:

*Maintaining parent and child on welfare:  
approximately \$80.00 per week*

*Maintaining child in Metro-operated Day  
care: 5 days per week @ \$12.00 per  
day = \$60.00 per week*

*Subsidizing child in non-profit day care  
centre: 5 days per week @ \$9.00 per  
day = \$45.00 per week*

From the family's point of view, the place in the day care centre means getting off welfare—or never getting on welfare—with all that that implies for the family's self respect and feeling of independence.

**Two parent families.** In these families, both parents may need to work in order to make ends meet. There may be a large family or extra-heavy responsibilities to be borne. The day care centre for pre-school children is the community's most constructive way of helping the entire family.

In addition, there are long-term savings for our tax-supported social security system in providing day care to families under pressure. Parents who must go from work to pick up the children, get home, prepare some sort of meal, do the washing etc. etc., perhaps go out again to an evening job or night school, have very little time or strength to devote to their children's emotional and social needs. Physical needs are more easily met, but many parents, despite their very great love and concern for their children, may be too over-burdened themselves to see a problem that needs dealing with. This is a function that can be performed by the staff of a day care centre, as was pointed out very clearly in the ALIVE

leaflet telling about the WMS—founded day care centre in Verdun, Quebec. Good staff can often spot problems—poor eye-sight, or something more complex like an emotional disturbance—and see that the child gets proper help at once through the network of municipal health services. Such problems have often become much harder to treat by the time the child enters school at five or six. A child that can be helped at an early age may well grow up to be a useful member of the community. A child whose problem is overlooked or neglected may in the end become a burden or a danger to the community, and will certainly cost far more in tax dollars throughout his life. Of course, this is looking at it purely from the community's view point; the benefits to the family and the child of early treatment and problems averted cannot be emphasized enough.

## DAY CARE FOR NEW TOWNS

The young couples who move to the new towns being created outside Toronto, Halifax, Vancouver, or the new sub-divisions all over the country are certainly not what we term "low income families". Often, both partners are well educated and hold good

*Verdun Day Care*





jobs. Very frequently their move to the house in the new town from a city apartment marks the point in their lives when they hope to start a family. Twenty years ago, it would also have been the point when the wife would leave her job. Why does this no longer happen? Why do mortgage companies turn down couples with only one salary? The answer is simple. The *monthly* mortgage payment on a modest three bedroom, semi-detached house in one of these new towns is \$400. or more. That is \$4,800. a year on the mortgage alone. The wife's salary may have gone straight into the bank for several years in order to build up the down payment. Now it will be needed for the mortgage.

In some respects, the young couple in the new town is worse off than the low income family in the city. They may not know their neighbours, and their families often live many miles away. In any case, all the neighbours are in the same situation as themselves. Every wife is looking for someone to mind her children. In an older area of the city or in a small town, there is a mixture of ages, some young couples, but some couples with school age children, some grandmotherly types, some single people. It is much easier there to find someone to take your child in for the day. The social and economic situation in these new towns makes day care centres an absolute must, and many developers are now planning from the start to make them as much a part of community facilities as the primary school.

## WHO OPERATES DAY CARE CENTRES?

**Municipal governments**—Many city governments, with help from the provinces, operate their own day care centres, or provide subsidies to centres operated by non-profit groups. All day care centres must be licensed, and there are very specific standards for staff qualifications and facilities.



*Verdun Day Care*

**Private operators**—Chains of day care centres have come into being, created in response to the demand, in just the same way that drug stores and gas stations spring up all over. These day care centres must meet with government regulations, but there is no set schedule of fees. They charge what the traffic will bear, and it must give the operator a living as well as cover costs. Private centres vary widely in quality. Some are excellent, reflecting the character and concern of those in charge. Some are merely exploiting the needs of parents who have nowhere else to leave their children; here, the quality of staff and care they give the children leaves much to be desired.

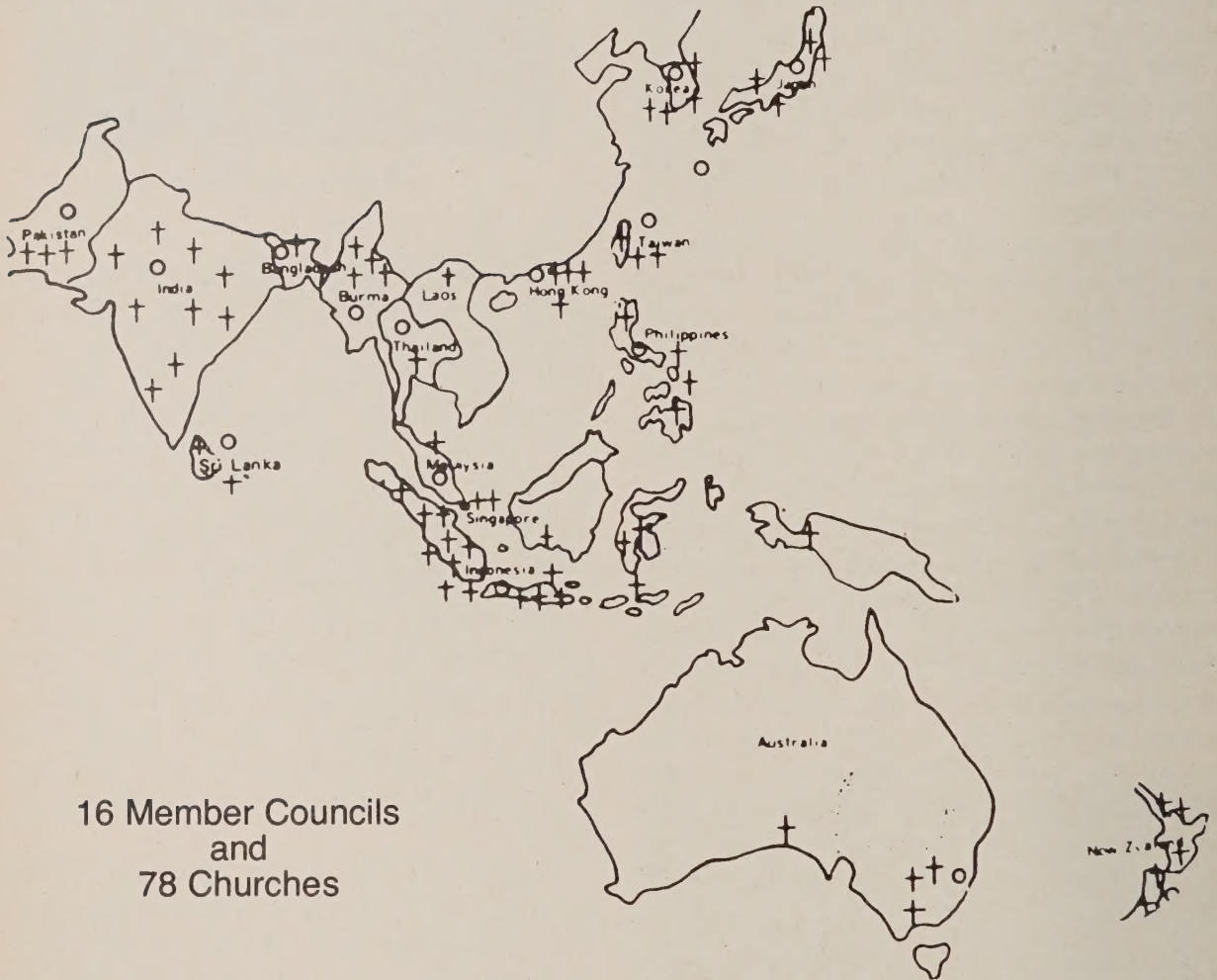
**Non-profit and co-op centres**—These centres often operate in church basements and community halls. My sociologist friend told me that it was her opinion that the quality of care in the church-sponsored centres was usually the best. "They make an attempt to teach the children values, and how to get along with each other. What is more, they care about the children and take an interest in them beyond what is strictly required."

*(To be continued in the next issue of Glad Tidings.)*



# Asia Sunday

## May 30, 1976



17 years ago, on the Sunday before Pentecost in 1959, the Christian Conference of Asia (CCA) was born. Since that historic day, Christians from various denominations in Asian countries have met in ecumenical fellowship—helping each other to discover what it means to be Christian communities in the various Asian situations.

The CCA has designated the Sunday before Pentecost on May 30 this year as Asia Sunday. On this day, Asian Christians will join in prayers of thanksgiving for this ecumenical fellowship in Christ.



## Pray For Your Neighbours in Other Countries

*That countries may be united in peace . . .  
That freedom and justice will prevail . . .  
That races, religions and ideologies  
will live in harmony and respect . . .  
That the churches may be strengthened  
in their service to nations . . .*

Asia Christians are requested to pray for their neighbors in other Asian countries on Asia Sunday. Let us join with these Christians in prayer:

- |                                     |                                                                                              |
|-------------------------------------|----------------------------------------------------------------------------------------------|
| For <b>Australia:</b>               | That the people will discover their self-identity.                                           |
| For <b>Bangladesh:</b>              | That the people will triumph over floods and famine.                                         |
| For <b>Burma:</b>                   | That isolation from the family of nations might end.                                         |
| For <b>China:</b>                   | That Christians will be encouraged in their search for an authentic expression of the faith. |
| For <b>Hong Kong:</b>               | That corruption will be overcome and every person will have dignity.                         |
| For <b>India:</b>                   | That caste and communalism will be ended and a more equal distribution of goods take place.  |
| For <b>the Indochina countries:</b> | That the people will be reconciled in reconstruction efforts.                                |
| For <b>Indonesia:</b>               | That the church will be strengthened in its service to the nation.                           |
| For <b>Japan:</b>                   | That economic power may be used wisely for the betterment of all people                      |
| For <b>Korea:</b>                   | That the country may be united and that freedom and justice will prevail.                    |
| For <b>Malaysia:</b>                | That races and religions will live together in harmony and accord.                           |
| For <b>New Zealand:</b>             | That affluence and isolation do not obscure the needs of other people.                       |
| For <b>Pakistan:</b>                | That good government will ensure work and dignity for all.                                   |
| For <b>the Philippines:</b>         | That civil liberties will be restored.                                                       |
| For <b>Singapore:</b>               | That economic progress will not be at the expense of human progress.                         |
| For <b>Sri Lanka:</b>               | That the races will work together in harmony for the development of all.                     |
| For <b>Taiwan:</b>                  | That the people will find their place in the family of Asian nations.                        |
| For <b>Thailand:</b>                | That a stable government will give good leadership.                                          |



# *Something good happened yesterday— in Taiwan*

by CLARE McGILL

For several months now as I have been going to Tayal villages on weekends, I have been using two themes in scripture as a basis for my literacy efforts. In morning services, where I have more time, I usually have the congregation read through the three parallel passages regarding The Greatest Commandment (viz. Matthew 22:34, Mark 12:28, Luke 10:25); and then memorize Mark 12:30. For evening services, where I usually show pictures and so have less time, as well as having poorer lighting, I usually have them read through John 1:1-13, and then memorize John 8:12.

A month or more ago I tried to put the words of Mark 12:28-31 to a Tayal tune. And the Lord enabled me to get the verses to fit in almost verbatim with the wording in the Tayal New Testament. Those verses became five stanzas in Tayal song. Of course I have not published it yet, but I have sung it in two or three churches, and it seemed to be well received.

Well, yesterday morning I tried to do the same with the passage in John's gospel. The words seemed to fall into place, and in just a couple of hours I had six stanzas of

Tayal song, which practically quote John 1:1, 4, 5, 8, 9 and 8:12, highlighting the theme "Jesus, the Light of the World."

This idea of putting scripture verses to native tunes was highly recommended to us on furlough, by a Wycliffe Bible Translator friend of ours who was working on her Ph.D. in ethnomusicology at the University of Indiana. She pointed out how all people appreciate most of all the tunes of their own culture; and how in the Philippines the tribes people have many different, and often lengthy, stories sung to just one tune.

I have noticed how true it is that the Tayals like their own tunes. For although there are 120 numbers in their hymnbook, only 15 of which are native tunes (that's all I could find!), about half of the hymns they choose to sing at their church services are selected from those 15 Tayal tunes.

Perhaps this is one of my most important ministries for this term. Please pray that the Holy Spirit will guide us in the passages we select, the tunes we use, and in fitting the words to the music. Pray also that God will continue to give freedom for His message to spread in word and in song.



*Clare and  
Grace  
McGill*



# Your **WILL** is Important

by **SHIRLEY GRIFFIN**

*A continuation of the article begun in the April Issue of the Glad Tidings pages 18-20.*

Having read the first part of this article, you will be convinced of the need to have a valid Will so you will wish to decide who your Executor should be. Obviously a person older than yourself is likely to die before you so your executor should ideally be a person younger than yourself with a good business background as you will appreciate later. Often we see two executors appointed for instance a Trust Company or professional executor and the spouse or child of the deceased. This ensures that there is continuity because the Trust Company cannot die and also that a member of the deceased's family participates in the decision making involved in the administration of the estate. For obvious reasons the appointment of executors in your Will should be very clearly stated, leave no doubt at all who you wish to carry out the provisions of your Will. This also applies to all the terms of your Will; it has been my experience that where a Will is not clear in its directions then the administration is difficult and protracted. Often before any consideration is given to the terms of a Will the testator is dead and cannot be referred to and asked exactly what his intentions were.

What will your executor be required to do? Naturally the first task is to locate and peruse the terms of the Will and then locate and protect the assets. This includes getting details of bank accounts, insurance policies, pensions, annuities, stocks and

bonds, arranging for valuation of real estate, cars, household goods and furniture, jewellery furs, etc. and making sure all items of value are adequately insured. Also details of all debts due by the deceased have to be obtained. These include income tax, funeral account, utility bills, realty taxes, charge accounts and mortgages or promissory notes. Once values of all the assets are ascertained then a solicitor is instructed on behalf of the estate to apply for Probate, that is prove in Court that this is the Last Will of the deceased and to confirm the appointment of the Executor; advertise for creditors and file an Inventory of Assets with the tax departments. In Ontario there is Succession Duty payable on Estates in excess of \$250,000.00 as well as a Federal Capital Gains Tax. In your Province there will certainly be Capital Gains Tax applicable in estates but you should check and see what provincial duties or taxes are payable as well.

Once all these details have been filed and the values agreed with the taxing authorities cash has to be realized to pay duties, legacies, debts and testamentary expenses. Through all this the beneficiaries have to be kept advised as to progress and when distribution of the estate is made statements of account for the beneficiaries and the Surrogate Court have to be prepared. You can see then that the job of an Executor is a very responsible and time consuming one and before appointing any one, you would be well advised to make sure that the person you are considering can accept this responsibility.



Some of the many things you can provide for in your Will include, disposition of specific articles, your jewellery and silver for instance, to a named beneficiary. A cash legacy or bequest of stocks or bonds to your Church or a charity of your choice. Special instructions with regard to your funeral, power to invest the assets of your estate; without this your Executor will be limited in what can be done, and this could be harmful to the value of your estate. You can name a guardian for your children in the event both parents die while the children



Summer is often the time when it is possible for some of us to spend a little extra time reading. Some people like to take a book or two along on their vacation while others make a point of taking several books to the cottage. If either of these is your pattern read on—for we would like to suggest several books that could prove challenging, interesting and helpful that are related to and could provide a background for the Study material for 1976-77—"Canadian Concerns: Christian Response".

In the area of fiction—have you read "**I Heard The Owl Call My Name**" by Margaret Craven? You won't want to put this book down once you begin. It is an interestingly written, sensitive novel about a young priest who is assigned to work in an Indian village on the West Coast. As we try in this year to discover the church's role in ministry with Canada's Native People this little book can start us thinking about the different approach to life that characterizes the life style of Canada's Native People.

are still minors. This appointment is not legally binding but it is very helpful to the Court, in deciding on suitable guardians, to know those in whom you had confidence.

I hope that reading this article will help you to realize that we all should have a Will. We owe it, not only to our families, but to ourselves to be responsible and ensure that our property is disposed of according to our wishes. It is one of the privileges of our democratic way life—let us make sure we accept it.

An additional book that can provide an interesting change of pace and at the same time help us understand something of the cultural background of the Native People is "**Thirty Indian Legends of Canada**" by Margaret Bemister. These folk tales give us a brief glimpse into one part of the heritage of Canada's native people.

One purpose of the Canadian Concerns: Christian Response materials is to help church people discover how our Canadian values and priorities affect other parts of the world. "**Nectar In A Sieve**" by Kamala Markandaya portraying the life of a poor farm family in India provides a vivid contrast to our materialistic way of life. Written by an Indian woman, the story holds your attention with descriptive passages about many aspects of life in a village. Poverty and hunger become very real to you as your emphasize with this simple woman of India in her concern to keep her family alive and fed.

Many of us crave spiritual renewal through our reading. Jean Vanier in his book "**Be Not Afraid**" while causing us to examine the ways we witness to our faith interlaces his work with scripture and word pictures of Christians often poverty stricken or retarded whose witness is an inspiration. "**Eruption To Hope**", an earlier book of Vanier's, describes the poor the lonely and



the retarded. Each chapter of this book is begun with a poem on the theme of the chapter. These books while helpful for individual reading could also be used throughout the year for illustrations and worship related to the study sessions.

In a different, yet equally challenging way Dom Helder Camara in his book **"The Desert Is Fertile"** helps us be aware of the injustices in the world. Dom Helder Camara is the archbishop of one of the poorest and least developed regions in North-East Brazil. The prayer at the end of many of these short meditations helps the reader bring before God the concern of the preceding section. This book is not written just for Christians. Rather it is addressed to "every minority" which the author asks to translate the contents into their own language.

If you wish a little heavier reading you may wish to tackle **"This Land Is Not For Sale"** by Hugh and Karmel McCullum, which deals with Canada's Original People and their land. This book was reviewed in the April issue of Glad Tidings.

We hope that each one will also read **"Justice Not Charity"** by Douglas Roche. In this book which will be included in the Adult Study Kit this year the author suggests practical things that responsible Christians can do—individually and together—to change their life styles in order to share the "good life" with the world.

### **GOOD MORNING LORD**

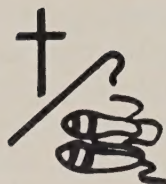
(Devotions for Girls)

by GRETA REY

G.R. Welch Company, Limited .....\$2.45

This book contains challenging personal devotions for teenage girls. It gives guidelines to Christian living including items on personal relationships, behaviour patterns and special times of the year. It could be given as a gift or an award. I would not recommend it for group devotions.

—Eileen Parish



**BWM**

### **Board of World Mission Annual Meeting, March 9-11, 1976.**

The worship conducted each day by Dr. Ram Singh set the tone of the board meeting. He used the theme "New Frontiers in Mission". Dr. Singh began by emphasizing the fact that the "Essence" of Mission permeates the whole church. Everything the church does is affected by this "essence". The whole of creation or the universe is "groaning" and longing for the creative redemptive activity of God. He continued by describing the tension between the word of God and the world indicating that wherever the world is confronted with God's love that is the mission field. We must be sure that we do not fall into the trap of worshipping the "form" instead of understanding and carrying out the purpose especially on the frontiers of mission. The final worship stressed that the Christian gospel penetrates to the heart of things noting that salt, light and leaven penetrate, each one losing itself. Mission is always a two way process by losing or spending yourself you gain. The missionary era is not ended but will continue. The "form" of mission will change from time to time and country to country but the nature of mission will remain eternal.

### **Appointments**

A variety of appointments were made at the meeting indicating the range of work the board is involved in at home and overseas.

### **Overseas Appointments**

Mr. Richard Fee and Mr. and Mrs. Wallace have been appointed as regular missionaries on the Overseas Staff of the BWM. Mr. Fee and Mr. Wallace are graduating



from Knox College this spring. Mr. Fee is likely to be appointed to Nigeria while Mr. and Mrs. Wallace will likely be appointed to work with the Korean Christian Church in Japan. Both appointments are subject to the usual clearances.

Mr. John and Mrs. Judy Bertholet were also appointed as regular missionaries at a modified rate of stipend for service under the Church of North India. Mr. Bertholet is an agriculturalist with experience in contracting and mechanics while Mrs. Bertholet is a teacher. They have two children.

Dr. David and Mrs. Irwin were appointed as Overseas Volunteers with Nigeria as the first priority.

### **New Appointments To Canadian Mission Fields**

Sixteen ministers were appointed as ordained missionaries. The majority of this group are graduating this spring from Knox or Presbyterian College. Two deaconesses were appointed, one to Presbytery Extension work and the other to Flora House in Winnipeg. Fifty-two Summer students were appointed.

### **New Superintendent Of Atlantic Provinces**

Rev. Capt. W. J. O. Isaac was appointed Superintendent of Missions of the Atlantic Provinces.

### **Retirements**

At the Board dinner Dr. A. E. Morrison Superintendent of Missions for the Synod of the Atlantic Provinces and Rev. Michael Fesenko, both of whom are retiring this year were honored by Board Members with a presentation. The up coming retirement of Miss Louise Reith was also mentioned at that time.

### **Special Presentations**

During the course of the Board meeting visitors and special speakers were heard.

**Dr. Raymond Whitehead** the newly appointed Program Director of the China Working Group of the Canadian Council of Churches was introduced. Dr. Whitehead said that China challenges us in a different way—perhaps this challenge is a forerunner of the challenge of the future to Christians.

**Dr. Ram Singh** spoke briefly on the challenge of immigrant discrimination to the Canadian Churches. He shared with the Board some of the results of his study of Indian and Pakistani Immigrants indicating areas of discrimination, causes of discrimination and what churches can do.

**Dr. H. A. Doig** the former Secretary for Finance and Administration of the BWM, spoke on "50 years of Mission in Canada" 1926-1976, stressing that these were his personal impressions. The Board agreed that further consideration should be given to the preparation of similar memoirs and evaluations by various BWM personnel.

**Rev. Brian Crosby** who had just returned from Malawi also addressed the Board. Mr. Crosby indicated that the greatest task of the church in Malawi is to try and discover how they may become truly the "Malawian or African" Church. Mr. Crosby handed over the job of Head of Programme of the Christian Service Committee of the Churches in Malawi to a Malawian before returning to Canada. The Board agreed that Rev. and Mrs. Brian Crosby be recognized as missionaries of The Presbyterian Church in Canada serving under appointment of the Iona Community as the Warden of Iona Abbey.

**Rev. Murray and Mrs. Mary Garvin**, recently returned from Taiwan also spoke to



the Board. Both Murray and Mary expressed their gratitude to the Board for the opportunity of serving the Church in Taiwan—they are not planning to return. Mary mentioned the great need of the church for leadership training for lay people. This is particularly true for women. Murray spoke mostly about the work at Yu Shan Theological Institute stressing the

fact that there must be an effort to “do theology” within the context of the Tribal Culture. It is hoped that Dr. A. Grant who has recently arrived at Yu Shan will give leadership in this area.

**Four Superintendents of Missions** also shared with the Board the joys, sorrows and aspirations of the work in their Synods.



## Of Greg

A poem about **Gregory Keefe**—written when he was nine years old along with a picture appeared in the June-July 1972 Glad Tidings.

Gregory still goes to Gateway Community Church in Don Mills. Practically every Sunday you will see his wheel chair in the centre aisle. These days, however, there is something different about watching Greg arrive in Church. His mother isn't pushing the wheel chair—rather Greg is managing it by himself for now he has an electric wheel chair, which he carefully steers into his usual place and “parks” very close to the pew in the centre aisle leaving space for others to get by.

Securing this wheel chair for Greg was a project of the Gateway Women's group. The women didn't collect the larger number of Dominion Store tapes by themselves—they were assisted by the women of St.

Mark's, Don Mills, the schools and businesses in the Community plus two companies where two of the women of the congregation work. This collective effort made it possible to accomplish the goal in a fairly short span of time. After the tapes had been collected, added and bundled and we found we had the required number, we all waited for the day when the chair would arrive. One Sunday in February at Announcement time down the far aisle came a wheel chair occupied by a young member of the congregation assisted by an adult. The interest in this event which was evident on Greg's face that day turned into a large smile and great excitement when he realized the chair was for him! He demonstrated how well he could manoeuvre the chair across the front of the church and after the benediction that day everyone gathered around to admire the chair and find out how it worked.





### **Board of Congregational Life Annual Meeting, March 4-7, 1976**

The Board of Congregational Life met in March to review the work of the Board during 1975 and set priorities for 1976.

These priorities include on-going work of the Board such as the promotion of the General Assembly budget, Stewardship Conferences, Youth Ministry News, a Christian Education Newsletter and Field Services. It was agreed that Christian Education: Shared Approaches should remain a priority. Christian Education: Shared Approaches became the official title of the JED Project whose purpose is to enable congregations to develop a comprehensive, integrated and effective total educational program which will contribute to the fulfilment of the mission of the church.

Heritage Materials were also listed as a priority. A plan for developing these which includes—consultations, development of a design and long range schedules, writers' conferences, testing, editing, publishing, distribution and administration was outlined at the Board.

After sponsoring a Youth Evangelism team for two summers it was agreed that the Board should once again sponsor a team drawn from Manitoba and Saskatchewan in the summer of 1976. During the rest of the year an evaluation of this work will be made and recommendations brought to the next Board for future Summer Youth Ministry activities.

New priorities included a task force to look at the coordination of the Educational Approach of the Board, another task force

on Planning for Creative Worship and still another on the Sacraments and their meaning for the Church today.

### **Resources**

At the Board meeting the new communicants class materials were on display. This packet of materials entitled "Commissioned to be the Church" sells for \$15.00 and includes material for one leader and ten participants. The packet provides resources for both Youth and Adults to explore the meaning and practice of their Christian faith in the world today. The packet was prepared by a task force of the Resources Development Committee.

### **Staff**

Rev. Brant Loper joined the BCL staff on April 1, 1975 and Rev. Margaret MacNaughton began her work on January 1, 1976. Mr. Loper provides support for Youth Ministry, Family Life Education and coordinates resources for Church Camping and for Creative Worship. Miss MacNaughton is working on resources for church education, especially "Heritage Materials" for use as a supplement on the history, doctrine, polity and mission of The Presbyterian Church in Canada.

## **NEWS**

### **General Secretary Appointed**

Toronto, March 17, 1976—Dr. Norman Berner, President of the Canadian Council of Churches, announced today the appointment of Donald Whimbey Anderson, as General Secretary of the Council. The appointment takes effect April 1st.

Dr. Anderson, who has been acting as Interim Associate Secretary, with responsibility for the Council's Canadian Affairs since September 1975, is an Anglican



priest. After graduation from the Faculty of Divinity, Trinity College, Toronto, with S.T.B. degree, Dr. Anderson was ordained to the priesthood by the Bishop of Toronto in 1957.

From 1957 to 1959 Dr. Anderson served on the staff of St. James Cathedral, Toronto, and May 1959 received an M. A. degree from the University of Toronto in near-eastern studies.

From 1959 to 1973 Dr. Anderson served as a missionary in Japan. Most of the time he was in Japan he served as Professor of Biblical Studies at the Central Theological College, Tokyo, Japan, as well as on the staff of St. Paul's University, Tokyo. He also served as parish priest to a Japanese congregation on the northwest coast of Japan.

In 1974 he became professor of biblical studies, St. Andrew's Theological Seminary, Manila, the Philippines.

Dr. Donald Anderson is married and has two children: Hilary, aged 15, and Mark, aged 13. His wife, Vera, is a native of Grand Falls, Newfoundland, and is a nurse. At the present time she is part-time instructor of nursing at George Brown College in Toronto. (CCC News Release).

### **United Church Missionaries Continue Work In Angola**

Toronto, Ontario (CCP)—Three United Church missionaries whose hospital put them in the middle of the Angola civil war have been reported safe.

Dr. Betty Bridgman and nurse Edith Radley are still working at the mission hospital in Chissamba. The United Church office received a telegram saying: "Girls at Chissamba okay." The International Red Cross confirmed they were all right, after their area, previously held by UNITA, was over-run by Cuban MPLA troops.

A third missionary, Dr. George Burgess, has returned to Toronto after trying to get medical supplies donated by the United

Church into the Dondi mission hospital where he worked. He had been in Toronto to organize the shipment of supplies in December and found he was unable to get back into Angola. He stayed in Lusaka, Zambia, and after the Red Cross was unable to take his supplies, he arranged for them to be flown in through UNITA which still controls parts of south-east Angola.

### **Director Appointed For China Working Group**

Toronto, Ontario (CCP)—The China Working Group of the Canadian Council of Churches has announced the appointment of Dr. Raymond Whitehead as program director beginning this month.

The appointment is for a two-year term.

Five Protestant denominations, and six Roman Catholic mission orders are giving financial support to the China Working Group this year.

### **WSCF Struggles To Confess Faith In Liberation Context**

Longueuil, Quebec, Canada (EPS)—The World Student Christian Federation is "a community of believers which is striving to find new ways of expressing faith in the context of very precise commitments in the struggle for economic, political and social liberation".

This affirmation, contained in a paper on "The Self-Understanding of the WSCF", was perhaps the most important action taken by the federation's Executive Committee, which met last month at a Jesuit retreat centre here.

In addition to two representatives from each continent, the committee was joined by fraternal delegates and accredited guests from the Student Christian Movement (SCM) of Canada, the Young Catholic Students of Quebec and related student organizations and churches in the USA and Canada. Ms. Margaret Youngquist of Minneapolis, Minnesota, a new member of the Central Committee of the World Council of Churches, was a fraternal observer.



## **Deaf Can 'Hear' Call Of Christ**

Toronto, Ontario (CCP)—Young men handicapped by deafness should not be barred from seminaries if they have intelligence, drive and a real call from God to the priesthood, according to Father Brian Dwyer.

A pioneer in ministering to Toronto's Catholic deaf community, Father Dwyer maintained the people with profound hearing impairments are isolated from the mainstream of the Church's liturgical life.

"Many Church teachings are not communicated to the deaf. They are left out of parish life. They can't take part in parish councils. About the only thing many of them are allowed to do is take up the collection," Father Dwyer said.

But a sampling of major Catholic seminaries in Ontario revealed there are no deaf candidates being admitted.

Although there are no priests in the United States who have been deaf since birth, two recent college graduates—Ray Fleming and Tom Coughlin—are studying for ordination. (Spain has two deaf priests, South Africa one and Brazil one.)

## **Illiteracy On The Increase: 800 Million Cannot Read**

New York (EP)—Despite efforts by UNESCO to eradicate world illiteracy, the organization's latest report reveals that there are now 800 million illiterates in the world—an increase of 65 million since 1965.

The "experimental world literacy program" launched by the United Nations Educational, Scientific and Cultural Organization (UNESCO) 10 years ago reached only 1 million illiterates—not all of whom were taught to read and write.

It is reported that the project was hampered by a variety of problems. Among them were "bureaucratic tangles," transportation problems in outlying areas, and linguistic problems when various languages or dialects are used in a country.

## **National Christian Council of Japan's 26th General Assembly**

The National Christian Council of Japan member churches and organizations met in Tokyo in March for the triennial general assembly. The theme of the Assembly was "Mission to Tomorrow—Advancement of Cooperation."

Discussions included: 1) how to establish and maintain communications with non-Christians in Japan; 2) how to work with the churches in Asia struggling for liberation from oppression; 3) how to respond, as Christians, to global problems like world hunger; 4) in the field of tomorrow's total mission, how to make cooperation work among churches.

## **Church Of England Sells Last South African Gold Holdings**

London (EPS)—The Central Board of Finance of the Church of England has sold the last of its shares in Consolidated Gold Fields (CGF), the largest British employer of African labour in South Africa. Lord Churchill, investment manager of the board, said the decision had been partly an economic one but also reflected some board members' unhappiness over holdings in South Africa.

Altogether more than 70,000 shares have been unloaded on the market over the last two years after a heated debate in the church's General Synod. The Counter Information Services in Britain had published an "anti-report" on CGF stating that profits are almost totally dependent on low production costs. It also noted that gold is South Africa's largest export item and the source of more than half its foreign exchange.

The recent action brings the Central Board into line with the Church commissioners, who avoid investing with companies dealing wholly or mainly in South Africa.



# wms highlights

## **Moose Jaw Presbyterial—Annual Meeting**

The THEME for the meeting in St. Mark's was "Carry the Torch".

Mrs. H. C. Brumwell, president, chaired the meetings. At the evening service the opening worship was conducted by the Sub-Executive of Presbyterial. A solo "It may not be on the mountain height" by Mrs. J. Marciszyn was enjoyed. Slides on the Holy Land were shown by Sister Theresa Horvath, with a graphic talk to explain them.

The Wednesday meetings began with a communion Service conducted by the Rev. Lloyd Fourney.

Reports of activities were reviewed by Mrs. D. Findlay, Swift Current and discussions followed on—what improvements could be made; what ways can we present the reports in a better way.

Miss P. Kern—treasurer—reported that we had met our objective, and we look forward to another year of study and prayer.

Miss Barbara Woodruff, Educational Resource Person attended, and spoke on Wednesday afternoon on the subject—"Canadian Women in the Church". There were three ecumenical conferences held in Canada during 1975. Many discussions took place at the community level within congregations on the role of women also.

A Sing-song followed the luncheon led by Mrs. E. Moir.

A Remembrance Service commemorated elderly members now passed on, arranged by Mrs. Chrissie Douglas and Mrs. Elva Hemphill of Weyburn.

## **West Toronto Presbyterial—Annual Meeting**

Held in Coldstream Church, the meeting included a presentation by Miss Myrtle Rose of Christian work seen in her three week Centennial tour in the Orient. This had been arranged by the Board of World Mission, each person on the tour paying their own expenses. Two places she visited in Japan were the Osaka Community Centre, which is in the midst of a large Korean population, and the Yokohama Korean Church, where the church is on top of the building and a nursery school with sixty children—Korean and some Japanese—is on the ground floor. In Taiwan, theological colleges were visited, also seven Tribal churches. At one church an aboriginal man took a four-hour trip by motorcycle to present a plaque, which was received by Miss Rose on behalf of the Canadian Presbyterian Church.

In the evening Miss Mabel Booth gave us a questionnaire on childrens' work and showed the WMS material for childrens' work.

Dr. Ram Singh, principal of Baring Christian College in the Punjab, was the evening speaker. He is doing research on tensions between immigrants from India, Pakistan and Bangladesh and Canadians. Dr. Singh explained that these newcomers are educated, skilled people. Their skills could be of benefit to Canada if utilized but the jobs they get are often routine ones and they become discouraged. They have left a friendly atmosphere of trust and find strangers who have very different ways. Churches could help by organizing some



orientation to Canadian life, including information on differences in business practises and social customs. Canadian women could make friends with the wives. They would often have no contact with anyone but their husbands. We have a frontier in mission in our midst.

### **Brampton Presbyterial—Annual Meeting**

The 10th anniversary meeting of the Brampton Presbyterial was held in Knox Church, Acton, in February, the theme of the day being 'Serving our Lord'.

Mrs. McKenzie, wife of the minister of Knox Church, Acton, welcomed guests and delegates. Special guests included Mrs. John Newstead, Council President, Mrs. J. E. McGillivray, member of Council executive, and Miss Louise Reith, Executive Secretary of the WMS, all of Toronto.

Mrs. Newstead was the guest speaker. In her talk she stressed that it is easy to measure financial support but that spiritual support is harder to gauge. The Western Division WMS contributed \$345,000 to Presbyterian Church mission work last year. She mentioned 'Serving our Lord' by prayer, study and financial support of the church mission work. The Church itself works with ethnic minorities in 11 areas in Canada, native people on 6 reserves, inner

city work and overseas missions.

The supply secretary, Mrs. Palmer, said the bale, valued at \$3,000, came from 20 churches.

After supper the delegates heard 4 hymns sung by the Acton Church Junior Choir.

A panel discussion was held on the structure of the WMS. Discussions on resources, Bible Study and a devotional time brought the evening to a close.

### **Perth WMS—Quilt Show**

Seventy-five beautifully patterned quilts were on display one day during February at St. Andrew's Church Hall.

Organized by Miss Florence Rice, and sponsored by the Women's Missionary Society, the show featured quilts loaned by members of the Perth Community and district.

One heritage quilt was 150 years old, another 102 years old. No two quilts were exactly alike, and were dated from 1892 to an appliqued quilt finished just two days before the show.

In addition to the display there was a slide program of quilt shows held in other cities with a commentary by Dr. Christine Rice.

The money raised at this show augmented the group's supply fund and will hopefully purchase a Life Membership.

## **In Remembrance**

**Mrs. Margaret Reid**  
Knox, Agincourt

**Mrs. Alex Cochrane**  
St. John's, Almonte

**Mrs. Rebecca MacDonald**  
Presbyterian, Caledonia

**Mrs. Leslie Cleland**  
St. Paul's, Carluke

**Mrs. Christine Hahn**  
First, Edmonton

**Mrs. William Cunningham**  
St. Andrew's, Fenelon Falls

**Mrs. John H. Weylie**  
Knox, Grand Valley

**Miss Isabel Elliot**  
Georgetown, Howick, Que.

**Mrs. Dan McFarlane**  
Georgetown, Howick, Que.

**Mrs. Susan Mary Seeley**  
Murrayville, Langley, B.C.

**Mrs. Phyllis McEachern**  
St. Andrew's, Markham

**Mrs. Maude Laurison**  
St. Andrew's, Sherbrooke

**Miss Annie Ross**  
Knox, Warwick



# OFFICERS' ODDMENTS

*We once referred to January as the "porthole" month of the year. So, in a sense, is May.*

*This is the month in which a letter from the Office goes out to each WMS Adult Group, announcing next year's study. Not too far ahead of time at that, for some Groups will by now be almost finished the study of K.C.C.J. and Taiwanese Presbyterian Churches or "People and Systems" and will be looking for new fields to explore. The next venture will be "Canadian Concerns—Christian Response".*

*SECRETARIES—Do see that your Programme Convenors get that letter, for study-packets will need to be ordered and a plan of action drawn up for smooth sailing into Fall meetings.*

*It's a time for evaluation for the "some Groups". What shoals did you strike in the mission study you are completing? Did "the glass fall" in some of your meetings—or was it fair weather in the waters of the Far East or in the midst of different ideologies? Log your decisions and send them to the Adult Committee, WMS, at 50 Wynford Drive, Don Mills. M3C 1J7*

*THE BIG EVENT of the month—Council Annual Meeting at Ewart College, May 10-13. There the past will be reviewed, the future planned. Each delegate will typify the theme of the meetings: "Chosen for Service". Service? Whose? HIS! Just the delegates chosen? No, the rest of us too. All "Chosen for Service". Think on this theme.*

*GROUPS—An up-dating. Fashions change in five years. And so may rules and regulations. In 1971 WMS Presidents, Treasurers and Secretaries of various stripes found out the "who, what and how" of mission Group procedure in a new packet: "The Executive Packet". Five years later there is still "The Executive Packet" but it is now in revised form, to be "with" our present-day mission structure. Send to the WMS Book Room for a copy. (50¢)*

*To update Robert Browning—"A woman's reach should exceed her grasp—or what's a Heaven for?" What if the grasp exceeds the reach—if your WMS givings exceed your financial objective? What are you doing with the surplus—and why? When your group receives the Annual Report for 1975 use it to show the wide variety of work in which you share. Think of how that work could be increased if your givings exceed your financial objective.*

## TV for Children

Many Presbyterians have mentioned their concern about the quality of TV programmes available for Children. Readers will be interested in an article on the children's programme **MY PLACE** by Ronald Campbell, Chairman of the Communications Services Committee of The Presbyterian Church in Canada, which will appear in the May issue of the **PRESBYTERIAN RECORD**.



# HONORARY MEMBERSHIPS—1975

Alexander, Mrs. G. R.,  
Toronto, Ont.

Anderson, Mrs. Jessie,  
Edmonton, Alta.

Anderson, Mrs. Lottie,  
Winchester, Ont.

Ballom, Mrs. W.,  
Toronto, Ont.

Bartlett, Mrs. Lloyd,  
Port Colborne, Ont.

Bawden, Mrs. A. J.,  
Ottawa, Ont.

Beaton, Mrs. James,  
Orillia, Ont.

Beckstead, Mrs. Bessie,  
Morrisburg, Ont.

Belfie, Miss Forda,  
Gananoque, Ont.

Bell, Florence,  
Milton, Ont.

Best, Mrs. H. J. W.,  
Toronto, Ont.

Biewenga, Mrs. Frances,  
Mitchell, Ont.

Boggs, Mrs. Margery,  
Weston, Ont.

Broughton, Mrs. Henry,  
Paris, Ont.

Brown, Mrs. D.,  
Windsor, Ont.

Bruce, Mrs. Douglas,  
Wallaceburg, Ont.

Cardwell, Mrs. Elva,  
Stratford, Ont.

Carey, Mrs. C. Laverne,  
Hamilton, Ont.

Carlyle, Mrs. Weldon,  
Mountain, Ont.

Cassie, Miss Leith,  
Toronto, Ont.

Caughey, Mrs. J. E.,  
Wallaceburg, Ont.

Clark, Miss Eva,  
London, Ont.

Clarke, Mrs. Robert J.,  
Gananoque, Ont.

Cobey, Mrs. Lillian,  
Morrisburg, Ont.

Cook, Miss Rita,  
Vancouver, B.C.

Corman, Mrs. Janet,  
Brantford, Ont.

Green, Mrs. Norman,  
Waterdown, Ont.

Crouch, Mrs. Bernice,  
Strathroy, Ont.

Davidson, Mrs. Ross,  
Newton, Ont.

Davison, Mrs. Anna,  
Port Colborne, Ont.

Doka, Mrs. K. C.,  
Calgary, Alta.

Dow, Mrs. W. D.,  
Metcalf, Ont.

Dunbar, Mrs. Joseph,  
Belgrave, Ont.

Eby, Mrs. Audrey,  
Port Hope, Ont.

England, Mrs. Edward,  
Orillia, Ont.

Ferguson, Mrs. John D.,  
Avonmore, Ont.

Fortier, Mrs. John,  
Tiverton, Ont.

Graham, Mrs. Douglas,  
Lucknow, Ont.

Greig, Miss Mary F.,  
Montreal, Que.

Grier, Mrs. Andrew,  
Kingston, Ont.

Howson, Mrs. F.,  
London, Ont.

Hummell, Mrs. Lyda,  
Morrisburg, Ont.

Hutcheon, Mrs. Wm.,  
Burnbrae, Ont.

Inglis, Rev. James,  
Montreal, Que.

Innes, Mrs. Alvin,  
Harrington, Ont.

Jeffrey, Miss Laura,  
Montreal, Que.

Johnstone, Mrs. Ralph,  
Winchester, Ont.

Jordan, Mrs. Betty,  
Chateauguay, Que.

Kennedy, Mrs. Elmer,  
Listowel, Ont.

Kerr, Mrs. Allan,  
Mountain, Ont.

Lamkin, Mrs. N.,  
Toronto, Ont.

Lawson, Mrs. Vera,  
Brockville, Ont.

Lohead, Mrs. W. G.,  
Forest, Ont.

Long, Miss Hester K.,  
Toronto, Ont.

MacIntosh, Mrs. Donald H.,  
Dunvegan, Ont.

MacKenzie, Mrs. Gordon,  
Cardinal, Ont.

MacKenzie, Mrs. Ivan,  
Tiverton, Ont.

MacRae, Mrs. L. Fraser,  
Avonmore, Ont.

McCormick, Mrs. Dorothy,  
Morrisburg, Ont.

McCutcheon, Mrs. Arthur,  
Orillia, Ont.

McKellar, Margaret Ross,  
Toronto, Ont.

McKercher, Mrs. Wilfred,  
Winchester, Ont.

McLeod, Mrs. J. A.,  
Toronto, Ont.



Mee, Mrs. Edith,  
Leamington, Ont.

Meier, Mrs. Betty,  
Medicine Hat, Alta.

Montgomery, Mrs. J. L.,  
Roslin, Ont.

Moses, Miss Bessie,  
Brussels, Ont.

Mudie, Miss Lois,  
Gananoque, Ont.

Murray, Mrs. S. S.,  
Gananoque, Ont.

Myers, Mrs. Marshall,  
West Hill, Ont.

Nesbitt, Mrs. Clarence V.,  
Cardinal, Ont.

Noian, Mrs. Julia M.,  
Ottawa, Ont.

Paterson, Miss Margaret,  
Toronto, Ont.

Penwarden, Mrs. Rita,  
Welland, Ont.

Phillips, Miss Margaret I.,  
Ottawa, Ont.

Price, Mrs. Marjorie,  
Belmont, Ont.

Reid, Mrs. James,  
Listowel, Ont.

Robertson, Mrs. Margaret I.,  
Vancouver, B.C.

Rowley, Mrs. Evelyn,  
Montreal, Que.

Royal, Rev. G. Lockhart,  
Goderich, Ont.

Russell, Mrs. Henry,  
Toronto, Ont.

Schomburg, Mrs. Etta,  
London, Ont.

Scott, Mrs. Margaret,  
Morrisburg, Ont.

Souter, Mrs. Florence,  
Calgary, Alta.

Stewart, Mrs. W. W.,  
Vancouver, B.C.

Stuart, Miss Charlotte,  
Toronto, Ont.

Surridge, Mrs. James,  
Tiverton, Ont.

Swain, Mrs. Delia,  
Welland, Ont.

Teft, Mrs. Lloyd,  
Beamsville, Ont.

Thomson, Mrs. Jean,  
Carberry, Man.

Wasson, Mrs. Joseph,  
Toronto, Ont.

Weaver, Mrs. Earl,  
Niagara Falls, Ont.

Weir, Mrs. Vernon,  
Belleville, Ont.

White, Mrs. Archie,  
Milverton, Ont.

White, Mrs. Donald,  
Gananoque, Ont.

Wilson, Miss Leonora,  
Brantford, Ont.

Young, Mrs. Norman,  
Puslinch, Ont.

## Message from the Treasurer

Dear Friends:

You will see by the finance statement that the receipts up to this time fall short of the expenditures. If each one would make their contributions regularly and Treasurers would forward all givings promptly it would be helpful in correcting this situation.

(Mrs. W. H.) Rilla V. Adamson,  
Treasurer

## FINANCIAL REPORT January to March 1976

|                          | 1975      | 1976      |
|--------------------------|-----------|-----------|
| Syndocial Givings        | \$44,237. | \$40,306. |
| Expenditures             | 116,310.  | 115,168.  |
| Special Gifts            |           | 940.      |
| Yokohama Nursery Project |           | 1,165.    |



# LORD I NEED YOU

by Gwyn Whilsmith

*Lord, I NEED YOU  
HELP ME!*

*I sit at the typewriter  
trying to prepare a talk for women.  
My mind is a jumble . . .  
thoughts become twisted . . .  
nothing comes out straight . . .  
I'm beginning to panic,  
the time is short,  
I've put it off too long,  
Why did I say I'd do it?  
It's too late now,  
the committee's expecting me,  
expecting me to say something great,  
something to lift them,  
something that will make them  
exclaim, "Wasn't the speaker  
wonderful!"*

*Oh God, I CAN'T DO IT.  
What kind of foolish pride convinced me  
I had anything to offer?  
I haven't, Lord, but  
You have.*

*I NEED YOU*

*Open my mind, my eyes, my heart that as I face these women  
I can show them a portion of  
Your love.  
And, if when it's over, God,  
I have accomplished this,  
grant me the humility  
to accept the praise for You.*





JUNE-JULY 1976

# ***GLAD TIDINGS***



## **FEATURES**

- 3 Council '76
- 10 Making the Most of Summer by Judy Young
- 15 Ewart College Graduation '76
- 16 Canada Day by Carol Goar
- 17 God's Gentle Nudgings by Gwyn Whilsmith
- 19 Searching for Evidences of Renewal by Malcolm Ransom

## **COLUMNS**

- 13 In The World by Marjorie Ross
- 22 Officers' Oddments
- 23 A Small Reflection by Agnes Pierce
- 27 WMS Highlights

## **IN THIS ISSUE**

Miss Judy Young is the Director of Christian Education, St. Andrew's Presbyterian Church, Owen Sound, Ontario.

## **PHOTOS**

- 3,5,7,9—R. Hummelen
- 14—Ann Peckover

## **GLAD TIDINGS**

**JUNE-JULY 1976**

**VOLUME 52 NUMBER 6**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# COUNCIL '76

*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16)*

**"CHOSEN FOR SERVICE"** the theme of the 1976 Council Meeting was a very appropriate theme for the year when Miss Louise Reith is retiring from the staff after 39 years of service in the Church. Miss Reith's retirement will not take effect until the fall, but this was her last time to attend Council as Executive Secretary of the Society. Many members of the society who have worked and "served" with her would feel that she was "chosen" and has diligently, faithfully and quietly "served" her Lord through the Presbyterian Church in Canada.

Miss Reith is a daughter of the Manse, born in North Pelham, Niagara Peninsula where her father the Rev. Peter Reith was the minister. Mr. Reith's last Pastorate was in Tara, Ontario before retiring.

She obtained her M.A. degree from the University of Toronto and is also a graduate of the Ontario College of Education. She is a graduate of the Presbyterian Missionary and Deaconess Training School.

Before coming into the office Miss Reith taught in the Cecelia Jeffrey Residential Indian School, was in charge of the Saskatoon Residence (then a residence for girls) and was acting Principal of the Deaconess Training School for a year and in 1939 assisted in making a survey of Southern Saskatchewan for the Presbyterian Church.



Miss Reith's special interest over the years has been in the field of "Missionary Education". Her first task on arriving in the office in 1941 was to complete a Children's study that was in process. Since that time she has been involved in evaluating, reading and writing study materials for all age groups. We will miss her wise counsel and her interesting "stories" and her sense of humour which saw us through many a difficult meeting.

There was little mention of Miss Reith's retirement during the Council meetings. However the planning committee of council convinced Miss Reith to conduct the



closing worship following which a reception was held. At that time Miss Reith was presented with a corsage, a purse of money and a book of letters from friends, coworkers and groups across Canada. The President, Mrs. J. A. Newstead, and Mrs. N. Parish, Chairman of the Education Committee, paid tribute to Miss Reith's service to the Society. Miss Reith thanked the many friends who were at the reception coming from as far away as Tara and expressed appreciation for the friendships she had enjoyed across the Society, for loyal cooperation of National, Area and office staff and for the working relationship with other Boards and Committees of the Church. We wish her many years of happy retirement in which "service" to her church we know will still be a high priority.

### **SERVICE IN THE MIDST OF CHANGE**

was the title of the opening address at the Council Meeting by Rev. Earle F. Roberts, Secretary for Overseas Operations of the Board of World Mission. Mr. Roberts began by suggesting that we recognize the fact that we are in mission today in a world which is changing very rapidly. In indicating these changes he pointed to the well known fact that the balance of power in the World is shifting to the Arab Nations because of the need for Oil; the social structures and moral values are changing and for many there are more hours of leisure. In this situation we are "Chosen for service." We have a task to do. "Mission is finding out what God is doing in the world and involving ourselves in it." We must see if our mission is part of what God is doing. In a country where two thirds of the immigrants since 1970 are from third world countries—usually with Non-Christian backgrounds and bringing many problems—are we going to ignore this challenge from God or are we going to do something about it? In a country where many downtown churches are closing we must ask "Is this part of what God is

doing?"

In three consultations which Mr. Roberts attended in Nigeria, Taiwan and Japan the traditional missionary patterns were questioned as the groups asked questions like "Are Canadians prepared to ask Nigeria (for example) to help us with a project in Canada?" The attitudes we have as givers and receivers are important for all Canadians. Have we learned to receive? Africa is saying we want to end our dependency on other churches. We could ask ourselves the question. How would we feel if we didn't send missionaries to India? The answer would come back "God will give us another challenge, a greater opportunity to witness." "It is a challenge to know what God is doing and be sure that we are in the midst of what he is doing."

The address was preceded by a Worship Service conducted by Rev. E. Margaret MacNaughton, Associate Secretary of the Board of Congregational Life. In her meditation entitled "The High Cost of Good Fruit" (John 15:1, 2, 5, 12-17) she stressed the fact that in order to bear fruit it is necessary to "love one another". It is not easy. He warned it would be painful. He prunes that they may bear more fruit. Let us rejoice that the source of our vitality is Jesus.

Dr. Hugh F. Davidson, moderator of the 100th General Assembly brought the greetings of Dr. David Hay, the moderator of the 101st General Assembly of The Presbyterian Church in Canada, to the Council Meeting. Dr. Hay asked that the greetings which he had received from the Presbyterian Women's Association of the Presbyterian Church in Trinidad by conveyed to the Council. Dr. Davidson wished the society "new mission and renewed purpose" as it faces the challenges of today's world. He said "In changes don't lose sight of the mission, there is a great work to do as members of the Church—one Holy Catholic Church."





*Mabel  
Booth*

**MORNING WORSHIP** held in the Chapel at Ewart College was conducted by Miss Mabel Booth, Secretary for Children's Work. The first two services encouraged the participants to realize that each new day was a new beginning and each of us has a significant and particular contribution to make in God's plan for his world. We have been chosen by God for a particular task and there is a gap in the team if we do not take our part. On the final morning each worshipper was given a "prayer request card" indicating workers and groups for whom we should pray in the silence before the opening of the service. In the dramatic presentation that followed persons representing John and Nicodemus discussed "Why they followed Jesus." As the group sang the closing hymn "In Christ there is no East or West" four women, representing Africa, India and two from North America joined hands across a lighted globe of the world indicating the fellowship of love that exists in the Christian Church.

**WORSHIP**—began both evening sessions on Tuesday and Wednesday nights.

*Tuesday night* we were led in worship by Mrs. J. G. McBride reading from "Good News for Modern Man" (Matthew 10:26 and 25:31-46).

*Wednesday evening* Mrs. J. M. Burnett conducted the service stressing the theme "Whom Say Ye that I am". Mrs. Burnett said "we are the church and need to be in

the place where we can be chosen."

*The Service of Remembrance* was conducted by Mrs. P. Zychowka, President of Saskatchewan Synodical. Let us remember those who lived, loved and laboured with us taking comfort from the words of Jesus "I am the resurrection and the Life".

**BIBLE STUDY**—a concentrated time of Bible Study was conducted by Rev. W. Young, General Secretary of the Board of Congregational Life. In a brief introduction of John 15: 1-17 on which the study was based it was indicated that the passage is part of what is commonly referred to as the "farewell discourses". Key words in the passage like abide, continue, help and love indicated what it would mean to be a disciple of Jesus in the future. Mr. Young pointed out that in the beginning of Jesus' ministry His disciples were proud to be chosen—when he was not so popular they were proud of their sacrifice. But Jesus put things in a different perspective by indicating the choosing was done by God and that they were chosen for service to bear fruit.

In small groups the Council was asked to discuss the following questions:

*(Why not turn to this passage John 15:1-17 in your Bible and answer these questions for yourself?)*

1. *What is indicated in this passage as the "secret" of faithful discipleship?*
2. *In verse 16, what is the condition given for discipleship? Who sets the terms and what does this imply for our discipleship?*
3. *The stated purpose of Christ's choosing was that they should bring forth fruit. In terms of discipleship, what does it mean to bring forth fruit? What is the fruit which lasts? What fruit spoils?*



In a plenary session the delegates summarized their answers to the questions above and went on to deal with a work sheet which indicated "The end purpose of Christ's choosing and the subsequent fruit-bearing is that 'the Father may give you all that you ask in My Name'". As you think about the mission of the church what kind of things would you ask for? In a check list of fourteen points the highest priority was given to asking

—That God's will might be done in all the world.

—That we might be able to witness to Jesus wherever we are.

## EDUCATION DEPARTMENT

Mrs. Peckover announced to the Council that Miss May Nutt was appointed as Executive Secretary to succeed Miss Louise Reith who retires in the fall of 1976.

## EDUCATIONAL STAFF AT WORK

A panel of the Area Staff of the Education Department who also serve as Associate Staff of the Board of Congregational Life—Miss Margaret Boyd, Miss Lois Powrie, Miss Evelyn Murdoch, Miss Jean Gardner, Miss Barbara Woodruff and Miss Brenda Moncrieff presented some of the changes in their work over the years. The variety of educational work in which they are involved became evident as planning events, interdenominational committees, Presbyterian and Synodical events, training of Church School Teachers and working with Presbytery and Synodical Committees were discussed.

Other aspects of the Education Department work were described including the Editorial Committee, the Bookroom Committee and the Children's, Girls' and Adult Sub-Committees.

**STUDY RESOURCES**—Related to the

theme for 1976-77—Canadian Concerns: Christian Response were introduced to the Council.

**Youth Packet**—(\$3.50) is entitled "Expressing Values in Mission" and was written by Dixie Kee. The packet helps young people to answer questions like "Who influences me?" "What is important to me?" "What are my values?"

**Primary and Junior**—(\$3.00) packets will be entitled "What's Important?" The materials will include a guide, two copies of leaflets and the Learning Giving Emphasis on Anishinabe Fellowship.

**Adult Packet**—(\$3.95) is entitled Canadian Concerns: Christian Response study kit. The kit will help group members look at issues in Canadian Society and their role as Canadians in the world today. The packet includes a book "Justice Not Charity" by Douglas Roche and discussion papers on the family, the handicapped, native people and mission today.

**REVIEWS** of the following books were made during the Council:

*Indaba: Let's Talk* edited by Sheila Bruton—short dramas to stimulate discussion on Southern Africa. (\$1.95)

*Be Not Afraid* by Jean Vanier. (\$2.50)

*Enough is Enough* by John V. Taylor. (\$2.50)

*This Land Is Not For Sale* by Hugh and Karmel McCullum. (\$3.95)

*Clues to Creativity—Vol. 3* by M. Franklin and Maryann J. Dotts. (\$4.50)

*The CGIT FOLD OUT* which will be available in the Fall was also introduced to the Council.

**Tour to St. Andrew's**—As a change of pace, on Thursday morning, a bus tour was arranged to take delegates to Historic St. Andrew's Presbyterian Church at King and Simcoe Streets in Toronto. Dr. Stewart, the minister of St. Andrew's, spoke to the group outlining the history of the church and coffee was served.

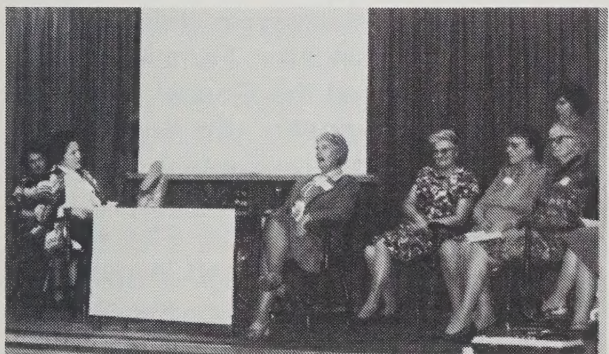


**SIX MISSION AT WORK** groups were held during the Council on Native Peoples, Taiwan, Japan, India, Newcomers to Canada and Mission Today. The council delegates were divided into six work groups where they participated in discussion, heard information and then planned a presentation which was made on either Tuesday or Wednesday evening on the subject

*India—working to solve health problems at clinics.*



*Native Peoples—face discrimination in Real Estate and Employment.*

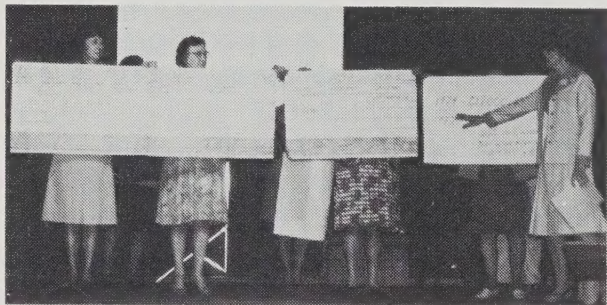


*Mission Today—T.V. station Me In Mission Everywhere stresses changing aspects of mission.*



they discussed. The focus of each of the presentations was "What is important for Christian Canadians to know and to do about this area of concern." The presentations were interesting and included quizzes, role playing, dramatic presentations, slide presentations, posters and graphs, short presentations by resource people and music.

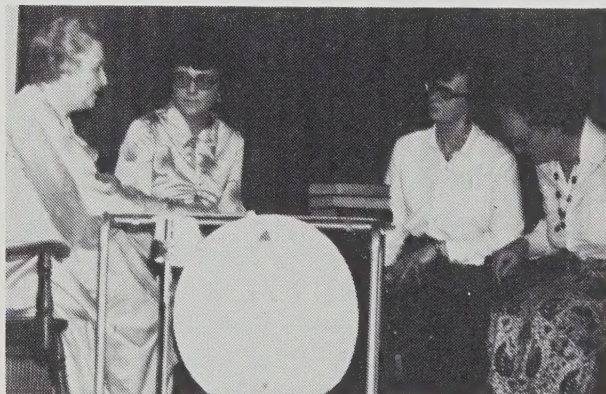
*Newcomers to Canada—a graph from 1900 to present indicated immigration trends.*



*Taiwan—a visit with the Chungs reveals leadership and language problems.*



*Japan—home evangelism and Bible Study are part of the KCCJ program.*





## INTRODUCTIONS

Special introductions were made as the meetings progressed. The following visitors and guests were introduced:

*Mrs. Mabel Powers* of Anishinabe Fellowship in Winnipeg, who participated in the Native Peoples Mission at Work group at Council.

*Mrs. Margaret Read* who serves on BWM Staff in Extension Work.

*Miss M. Okore* of Nigeria who is studying at Ewart College and the University of Toronto and participated as a consultant in Mission Today Work group during Council.

*Mrs. Karen Timbers* recently appointed to Area Education Resource Staff.

*Miss Elizabeth Steele* recently appointed to Area Education Resource Staff.

*Mrs. Denton Taylor*, Chairman of the Board of Congregational Life. Mrs. Taylor was thanked for bringing the three maps of the world showing the work of The Presbyterian Church in Canada which she had prepared for the meetings of the Administrative Council. Mrs. Taylor explained the maps briefly and brought greetings from the Board of Congregational Life stressing the need for "come" structures of the Church to be replaced by "go" structures.

*Miss J. E. Leitch* was also introduced to the Council. Miss Leitch has been serving in an advisory capacity, to the Finance Committee of Council Executive. Council Executive presented Miss Leitch with a Life Membership Certificate and the Finance Committee presented her with a Life Membership pin in appreciation of her time and effort in helping the Finance Committee. Miss Leitch will continue to advise the Society as the Chairman of a sub committee—The Investment Advisory Committee. She explained to

the Council the fact that fluctuations in the world of investments necessitate close attention to investments of the Society.

*Mrs. John Johnston* who was one of the resource people in the Mission at Work group on Mission Today spoke briefly to the Council expressing thanks for having been a representative of The Presbyterian Church in Canada at the Assembly of the World Council of Churches in Nairobi. The main message of the Assembly she felt was that Christians around the world are "all together in a search for a new spirituality—a group of Christians struggling to express our faith in these days."

*Miss Mabel Bannerman* the President of the Woman's Missionary Society (ED) was welcomed to the Council. Miss Bannerman brought greetings from the WMS (ED) which is celebrating its Centennial as a Society. It is the 150th anniversary of the establishing of the Princeton Female Society for Propagating the Gospel and other Religious Purposes—the first society. Miss Bannerman showed slides of their 1975 Annual Meeting which Mrs. Newstead had attended. The women at their meeting dressed in old fashioned dresses such as might have been worn by women in the early days of the Society. Miss Bannerman said that to celebrate their Centennial a Conference is being held in July "An Advance for Presbyterian Women."

## BUSINESS

### **Subscription rate for Glad Tidings—**

After a presentation of statistics and discussion the Council agreed that the subscription price for the Glad Tidings should *not* be raised but should remain at \$1.50. Why? Delegates felt Glad Tidings is a tool for mission education—those who might cancel because of a price raise probably



need the information—decreases are not always related to increased rates—membership is related—most societies use magazine for publicity—unwise to increase rate when subscriptions are increasing.

**Revised Estimates**—Mrs. Adamson, the treasurer, indicated that while the 1977 Estimates were passed at the 1975 Council, increasing costs made these estimates unrealistic. For this reason the Finance Committee thought it wise to present a revised Estimate for 1977 to the meeting.

**Board of World Mission**—Since the BWM has to prepare its budget two years in advance since Overseas Churches need to know the amount they will be receiving in order to set their budget the Council recommended that a sum of **\$385,000** be the amount the Society would contribute to the BWM in 1978. For 1976 the amount to be contributed is \$345,000 and in 1977 \$375,000.

**By-Laws**—the main change in the By-Laws was in **Term of Office on Council Executive** which will now read:

“That members of Council Executive be elected for a three year term and may be re-elected for two further three year terms, following which after a one year break they

may again be elected to Council Executive.”

**Council to meet annually**—Synodicals were asked to consider the suggestion made at the 1975 Council that “consideration be given to the necessity for Council to meet every year.” The Council agreed *not* to change the Constitution which states that Council “shall be held once a year.”

**Constitution**—Slight changes in the Constitution of the Society were suggested. These changes have been submitted to the 1976 General Assembly for approval. When approval is given and the revised constitution is available an announcement will appear in the Glad Tidings.

**NEW OFFICERS** were elected and installed by Rev. G. Malcolm, General Secretary, Board of World Mission (see inside the back cover for a complete list of the new officers).

As the meeting drew to a close the President, Mrs. Newstead, in her remarks suggested to the council that as we go forward into another year of work and service we endeavour to find the Lord's will, work with others, take the unpleasant things of life and witness to our Saviour “not somehow, but triumphantly!”





# Making the Most of Summer



by Judy Young

It's time for picnics, camping trips, the cottage, barbeques, church or day camp, holidays, visiting relatives, and best of all a break from the everyday routine.

Whether or not you go away, planning together as a family is important and can make good things happen. For example, sitting down around a table or bowl of popcorn is conducive to such a discussion. Have each member tell about a time he or she had fun with the family. Let each person list 10 things they like to do in the summer on a sheet of paper. Someone may record for those who can't write. Mom and Dad have probably considered possibilities with regard to time and finances. These ideas can be shared and considered.

## CAMPING

Camping is still the most economical family holiday. You can choose from four types of camping: canoeing, backpacking, one-spot camping, and trip camping. There are many secrets for each type and if you choose one you haven't experienced before, read books on the subject and talk with others who have tried it. A trial run for a weekend is a must, the experience will help you plan and prepare.

*Cooking* away from home requires organization and planning. It is *not* the same. Space for storing, and preparing meals is

limited. You'll be much happier if you plan with that in mind. I travelled with three others last summer and it bugged me everytime I opened the food box to see the six jars of jam we packed for 3 weeks!! Take only the necessities. Make a check list for equipment and food. Sometimes the most obvious will be forgotten; I forgot to pack a can opener on a canoe trip!

Freeze-dried foods are great to save on space and weight. Consider the dehydrated items in the supermarket, such as hash browns, cup a soup, spaghetti sauce, salad onions, biscuit mix requiring water, and instant puddings with powdered milk. Regardless of the kind of camping you choose you should invest in the book "Cookbook for Family Camping" by Elizabeth Williams.

*Trip camping* means much time is spent in the car. You have heard the chorus "Are we almost there?" and "How much longer?" That should be incentive enough to include an amusement kit to be reserved for use in the car. It will include a list of games which need no equipment such as "Twenty Questions", "I Spy" (I see something in the kitchen at home . . .), the Japanese game, "Paper, Stone and Scissors". "Parrot Tail Talk" is fun as well as a listening. It's taken from "The Tired Adult's Guide to Backyard Fun with Kids" by Vergne Edwards. One person begins a conversation on a chosen topic. The next



person must parrot or repeat the last sentence or thought of the speaker before him, before he adds his own thoughts. The third person and so on does the same, parroting before expressing his own opinion. Each person has five tokens; he loses one each time if he fails to parrot before adding, or if he fails to speak when it's his turn.

Paper and pencils are needed for *collecting the names of Provinces or States on licence plates* or listing the number of one make of car versus another seen on the highway. *Travel Bingo* is fun. If you use symbols in each square, non-readers can do it by themselves. The object is to find all the pictures on their card. I have found that each child needs a different card. For the older children there should be different objects to find or more of each object, for example five "stop" signs. Another card should be prepared for the youngest child who may not be as alert to find the objects and become discouraged.

## COTTAGE GAMES

Competition is not always an affirming experience for children—someone must lose. In co-operative games everyone wins. Co-operative games have been created by *Family Pastimes* of Perth, Ontario. One game is called Mountaineering (age 5 and up). It requires team work to reach the top. Other such games are designed to increase family communication. An example is the "*Crazy Day Game*." One event card reads, "Name everybody's birthday in 30 seconds." "If completed take another card." Another, "What is the best thing that has happened in your family? If you can agree in one minute move ahead one hour."

Another is called the "UNgame". It is a sharing-listening game, with questions like "What would you do if you had a magic wand?" and "Describe a home."

Families need nurturing and affirming

experiences together. There is a newsletter with ideas and games shared by other families . . . "*Mushroom Family*." You may wish to write for a sample copy before subscribing.

## STAY AT HOME VACATIONS

If summer this year means staying at home because of budget or no holiday, create a holiday. If it's to be a 'stay at home' holiday you have many possibilities. Set up a tent in your back yard and have a sleepout with the children. No tent? Choose a clear starry night. Dig a hole in the garden for your campfire, sing songs, cook food, such as banana boats. Tell stories of family lore, such as how great-grandad had to shoo cows off the train tracks when he was a boy or the reason behind your choice of names for the children. Let each person tell about a favourite holiday and why it was special.

There must be a museum, historical site, wildlife park nearby. Your 'stay at home' holiday is an excellent opportunity to plan day jaunts to such places or have new experiences, like a visit to the Saturday morning farmer's market. A picnic at a conservation area can be a special event for families. Check the newspapers and go to the travel bureau in your town to secure the booklet on things to do and see in 'your town'. This booklet or event sheet is a good resource on current happenings like places to visit, arts fairs, summer theatre, places to eat, special events.

## SUMMER CAMP

Church summer, residential and day camps are an experience every person should have when growing up. The Presbyterian Church has camps across Canada. You may enquire from your local congregation for brochures and registration forms.

*Family camps* are becoming popular. Check the brochure for dates planned for families.



## FAMILY DEVOTIONS

While on holidays, you'll want to continue your worship together.

Why not create your own worship kit to take with you. In it place a symbol for each day and related Scripture or words about its meaning, such as, birthday candle,—Christ is the light of the world, seeds—growth, butterfly—faith in the life process, fish—sign of early Christians. Together relate the meaning of the symbol to the holiday experiences. A sample seven day Worship Kit is available. (see Bibliography)

Make the most of Summer!

## BIBLIOGRAPHY

Williams, Elizabeth, *Cookbook for Family Camping*.

Golden Press, New York, 1969

Edwards, Vergne, *The Tired Adult's Guide to Backyard Fun with Kids* Associated Press, New York, 1965

Family Pastimes, R.R. #3, Perth, Ontario.

Crazy Day Game—

Educational Design &  
Development Ltd.,

\$1.00

77 Progress Ave.,

Scarborough, Ontario. M1P 2Y7

The UNgame—

The UNgame Co.,

\$7.98

P.O. Box 964

Garden Grove, California 92642

The Mushroom Family—

Frederick Doscher,

P.O. Box 12572

Pittsburg, Pa., 15241

(nine issues for \$5.00)

Young Readers Book of Christian Symbols, Michael Daves, Presbyterian Publications, 50 Wynford Drive, Don Mills, Ont.

Worship Kit for Seven Days—Send 50c to Judy Young, St. Andrew's Presbyterian Church, Owen Sound, Ontario.

Enquire regarding books on camping from the resource centre in the Board of Congregational Life office, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

### 1976 SUMMER SHARING PROJECT for JUNIOR CAMPS VACATION CHURCH SCHOOLS

#### ANISHINABE PROJECT WINNIPEG, MANITOBA

The purpose of the project is to help to provide an opportunity for native girls and boys to attend resident and day camps, week-day groups and Sunday Church School at the Anishinabe Fellowship, Winnipeg, Manitoba.

Resource material is available from Miss Mabel Booth, National Children's Work Secretary, 50 Wynford Drive, DON MILLS, Ontario. M3C 1J7







# in the world

by Marjorie Ross

## DAY CARE CONCERNS—MEETING THE NEED Part II

### A WMS CONCERN FOR MANY YEARS

Provision of day care services is nothing new for the WMS. I have already mentioned the centre in First Presbyterian Church, Verdun, P.Q. which was started in 1970 by the WMS (WD) and now operates under the Board of World Mission. Another centre which has operated for many years in Vancouver is the Chinese Children's Nursery. One of the aims of this centre is to give Chinese-speaking children an exposure to Canadian ways and language before they start school.

A similar purpose existed in the establishment of the Uchikoshi Nursery in Yokohama sponsored by the Korean Christian Church in Japan. Besides providing day care, the centre welcomes both Korean and Japanese children in the hope that the stereotyped impressions the two cultures have of each other can be broken down in mutual play and learning. Kindergartens are a major emphasis of the church in Taiwan as well (November 1975 *Glad Tidings*) and many of you may have seen the slide set "A Place for Children" about the day care centre supported by the BWM in Pt. Harcourt, Nigeria.

Since we have long supported day care projects in various countries, and have encouraged our sister churches to enter into this work themselves, I wonder if we could look seriously at doing more for our communities in Canada?

### LOCAL INITIATIVES NEEDED

Many non-profit day care centres ob-

tained their start because a neighbourhood church with a concern to meet the needs of the community made its facilities available to a group who wanted to establish a centre. Sometimes the church takes the initiative; more often it responds to a request from an outside group. The happiest arrangements, however, are when the church plays a role in the management of the centre, by supplying several members to the board of directors which every non-profit corporation must have. Sometimes it can provide volunteers as well.

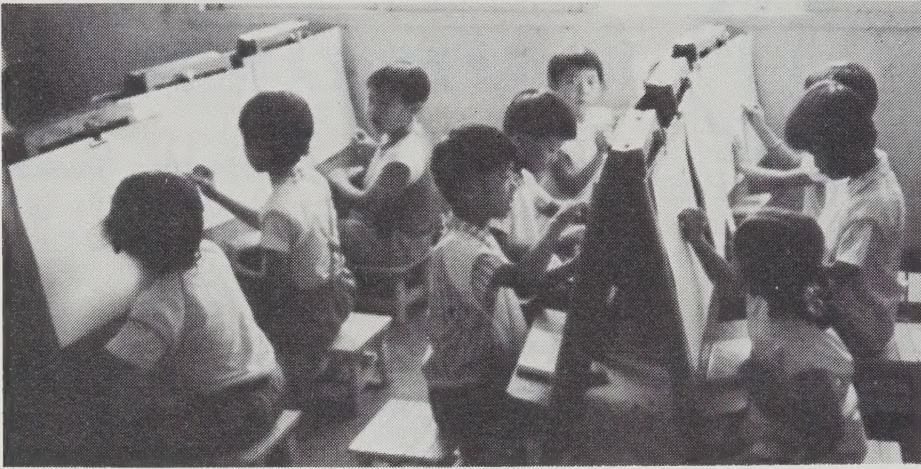
What is the situation in your community? Would a day care centre in your church building be welcomed by the neighbourhood? Do you have adequate facilities which are presently under-used? In light of the pressing need for day care in our cities today can we, in good conscience, continue to keep Sunday school halls and classrooms idle except for a few hours on Sundays? I think we should all consider this possibility seriously, and perhaps make inquiries of local agencies as to whether day care places are required in our communities and if our buildings are in suitable locations.

However, there are two possible pitfalls into which a congregation may fall with regard to use of its premises by a day care centre. Let me warn you in advance.

### ARE YOU PROVIDING A SERVICE OR INCREASING YOUR INCOME?

In every congregation, there is a group





*Kindergarten  
in  
Taiwan*

of devoted individuals whose chief concern is for "the money". All too often, a request from an outside group, whether it be a day care co-op or a Golden Years Club for senior citizens, to use rooms in the building which often stand empty most of the week, is viewed by these people only as a possible source of income for the congregation. Other members of the church may feel that it is a very worthwhile project which the church should be assisting, but the managers who do the negotiating with the outside groups may be thinking only of what the congregation can get out of it. Their motivation is excellent to get the best they can for the church they have supported for many years—but somehow in the discussion of heating costs, repairs, and caretakers a sense of the mission of the church to its neighbourhood becomes lost.

A church cannot, by law, be paid rent by a group using its rooms. However, an "honorarium" or "donation" is quite customary. Any congregation thinking of opening its building to a day care centre needs to make up its mind whether it is prepared to subsidize the operation to the extent of free space, free heat, light and caretaking. In this case, the congregation will actually be making a donation in the form of increased costs in operating the building. Will this be feasible? On the other hand, it could cover its costs by charging

for increased light, heat and maintenance, and so break even. Finally, it can take a day care centre into the building with the idea that its "donation" will make up for declining givings, and assess more than the sum the increased use of the building costs. You have to bear in mind that switching from a generous policy to one less generous after a few years of operation of the centre is going to make for hard feelings unless it is very carefully handled.

I had a personal experience a few years ago on the executive of a co-operative nursery school meeting in a church up the street. Our only contact with the people of that congregation was an annual session with a few members of the vestry committee who informed us of the size of this year's increase in our "donation", and lectured us on our irresponsibility as mothers in sending our four year olds to a morning play group! Most of the members of the co-op were non-church people, and I was ashamed of the image they formed of the church from this contact. What an opportunity for outreach into the neighbourhood that congregation was missing!

### **LITTLE FINGERPRINTS ON THE WALLS OF GOD'S HOUSE**

One other issue must be resolved within a congregation before it should open its doors to a day care centre, or any other children's activities. That is—can you ac-



cept the increased wear and tear on your building? Will there be conflicts over whose sugar lumps these are in the kitchen cupboard—the Women's Guild's or the day care centre's? Can you shut off areas of the church not needed by the centre in order to reduce possible conflicts over muddy footprints on the new carpet in the lounge? Shared usage means good will on both sides, and trying, by joint planning, to prevent conflicts before they arise. This is why, as I said above, the happiest arrangements are when the church has representatives on the board of the centre. That way a "we—they" conflict never gets a chance to arise.

## **A REAL SERVICE TO OUR COMMUNITIES TODAY**

I have tried to point out the two major areas of difficulty that I see arising out of a church sponsoring a day care centre in its building. But, while I think it is vital for a congregation to approach the venture thoughtfully, I do not want to discourage anyone who feels this would be a good project for their church to undertake.

There is no better way for a congregation to reach into an urban community, and no better way for the church to show that it has a real concern for the problems of young families today.

## **Ewart College Graduation '76**

"Life in Three Dimensions" was the title of the address given by Dr. Ruth Alison, M.D., F.R.C.P. (C), to the 1976 Graduating Class of Ewart College on Tuesday evening, May 18, 1976 in the College auditorium. Dr. Alison is on the staff of the Department of Medicine at Princess Margaret Hospital and is a National Vice-President of the Canadian Cancer Society.

From her experience in dealing with seriously ill patients, Dr. Alison spoke of the need for integration of all aspects of life and for recognition that death is a part of living. Dr. Alison's remarks sprang from a deep conviction of the importance of the Christian faith in meeting the crises of life.

The Rev. K. J. Wilson, B.A., B.D., conducted the service of worship. Ewart College Choir under the direction of Mrs. Carol Kessler, B.F.A., sang "Praise the Lord" (H. Purcell) as the choral response to the call of worship. The choir also sang the anthems "Lift Thine Eyes" (Mendelssohn), "Earth and All Stars" (Charles Anders) and "Go Forth into the World in Peace" (Martin Shaw).

The Rev. James A. Thomson, Chairman of the Board, spoke of the forthcoming

retirement of Miss Ada Adams from the position of Dean and Director of Field Education. Mr. Thomson noted the outstanding contribution of Miss Adams to the life of the Church both in Canada and overseas. He also referred to the new Resource Fund to which contributions are now being received.

Dr. Margaret Webster, B.A., M.Ed., D.D., Principal of Ewart College, reviewed the work of the College year and with the help of Miss Adams and the Rev. Irene Dickson, Professor of Biblical studies, presented scholarships and diplomas. Seven students received the Diploma of Ewart College: Lorna Cameron, Roxanne Hicks, Karen Hubert, Joyce MacNevin, Carol Sharpe, Elizabeth Steele and (Mrs. G.) Karen Timbers. During the service, six graduates were certified for Designation to the Order of Deaconesses by the Presbytery of East Toronto. The Rev. D. H. Powell, M.A., B.D., Moderator of the Presbytery and the Clerk, the Rev. W. W. MacNeill, B.A., B.D., officiated.

A reception was held in the lounge following the service.





# CANADA DAY



by **CAROL GOAR**  
**Citizen staff writer, Ottawa.**  
(reprinted with permission)

Under cover of a sky full of fireworks, a theft quietly took place Tuesday on Parliament Hill under the noses of about 70,000 people.

A 14-year-old Eskimo girl triumphantly squirrelled away a small package of the federal government's Canada Day sparklers to take home to Aklavik.

Mary Anne Stewart, away from her home in the Northwest Territories for the first time, had never seen a sparkler.

Like other Girl Guides helping with the Canada Day ceremony on the Hill, she had been instructed to hand out sparklers to people watching the celebration.

The sparklers were to be lit in unison when the band began *O Canada*.

Mary Anne had no idea what the non-descript grey rods were supposed to do and she was too shy to ask anyone, so she obediently handed one to every person who passed her distribution point.

## Unfamiliar sights

Suddenly it occurred to one of the guide leaders that sparklers—like tall buildings, ice cream vendors, traffic jams and 32-degree Celsius temperatures—might be unfamiliar to the young Eskimo.

Taking Mary Anne to one side, the guide leader lit a sparkler and watched Mary Anne's fascinated eyes as it burned.

Knowing that she held in her hands a treasure unknown at home, Mary Anne's mind went back to her four brothers, six sisters and all her friends in Aklavik, a community of 800 at the mouth of the Mackenzie delta.

When Mary Anne left Ottawa the next

week, there were 50 sparklers jammed into a corner of her suitcase.

Mary Anne was one of 130 guides from across Canada who travelled to Ottawa in July 1975 for the 65th anniversary of the Guiding Movement.

The girls and an equal number of local Boy Scouts were "borrowed" by the Secretary of State Department to distribute 50,000 sparklers at Canada's 108th birthday party.

## Televised variety show

The sparkler lighting was preceded by a nationally televised 1½-hour variety show which included singers Eleanor Collins and Claude Leveillee, comedian Dave Broadfoot, a performance by a Chinese dance troupe, music from the Royal Canadian Artillery Band, a choir of Cape Breton coal miners, a fiddler, bagpiper and opera singer.

As the sky grew dark the young and not-so-young in the audience waited impatiently for *O Canada*. When the national anthem was played, nearly 50,000 sparklers and almost as many voices joined the singing.

By the time the sparklers had died away, the sky had become the focus of attention with a half-hour display of showy fireworks.

We wonder if there was a mini-rerun of the Parliament Hill sparkler ceremony in Aklavik when Mary Anne returned home. We hope she and her friends enjoyed the sparklers and her description of Canada Day in Ottawa.



# God's Gentle Nudgings

by GWYN WHILSMITH

I believe that when we are attuned to God's gentle nudgings we do His work best and sometimes without even knowing we do it. When we put up no obstacles, especially the obstacle of wanting to do the job ourselves, but simply heed His signals, He is able to move smoothly and effectively into spots we could never reach by ourselves.

Last fall, during a stay in the city hospital, I struck up a casual acquaintance with Rejeanne, another patient. It was a pleasant, brief association. We shared some interesting conversation touching on family, travel, books and occasionally religion. When we said goodbye at the hospital I'm sure neither of us expected to see the other again. There was no reason why we should, our lives being in totally different directions, both figuratively and literally. She was an army officer's wife whose husband had been recently posted to that city to take up new duties there, and I was a carpenter's wife living in a small town thirty-five miles away.

Yet, two months later, in a desperate hour of grief, two weeks after the sudden death of her husband, Rejeanne telephoned me late one evening. Why? Only God can answer that, but I'm sure it was at His guidance that she called me.

There seemed little I could do for this lonely, heartbroken woman living in a strange city. When she poured out her bitterness and anger I tried to tell her God still loved her. When she mentioned suicide I tried to remind her of her obligation to both the Almighty and her husband, to pull herself together for the sake of her two young sons. Even to my own ears though my

words sounded empty and totally inadequate.

The next morning I attended our weekly prayer group made up of about eight faithful women of different denominations who are committed to the power of prayer. I was moved to speak about and ask for prayers for Rejeanne. When we were about to leave, Pearl, one of our beautiful older members came to me. "Gwyn," she said, "all through the prayers for Rejeanne I kept thinking of my niece, Barbara, who lives in the city. She's a registered nurse and a fine Christian girl as well . . . do you think I should phone and tell her about Rejeanne?"

"Why not?" I answered. "It may be the nudging of the Holy Spirit . . . and in any event, what possible harm could it do?" I gave her Rejeanne's phone number.

Now, when Barbara received Pearl's phone call she was perplexed to say the least. Why would her aunt suggest she get in touch with a completely strange woman who had recently lost her husband? What business was it of hers? Wouldn't the bereaved lady think she was stepping out of line or maybe even a crack-pot? She decided she'd think it over for a few days. That night as she was preparing for bed something made her pick up the telephone and dial Rejeanne's number.

Three days later when I phoned Rejeanne it was like speaking to another person. There was life and assurance in her voice and she was already beginning to pick up the pieces by starting to make plans for the future. There was no talk of suicide.

"That fantastic woman, Barbara," she



exclaimed, "... what a person, I've never known anybody like her." She went on to say how Barbara had had just the right words for her when she made that first phone call, both medically and spiritually. She talked of Barbara's deep faith and what it had meant to have it expressed to her. "And she's not even of my church?"

"I am amazed," she told me, "that a complete stranger would have such concern and compassion to phone and then visit me to help me through this bad time."

In the days and weeks that followed the bond between these two young women strengthened in an unbelievable way. Of course there were times of despair for Rejeanne and it seemed Barb was tuned into this in a very special way. Rejeanne told me how just when she would be at her lowest ebb the phone would ring with Barbara on the other end cheerfully encouraging her on. On several occasions she tried to phone her new friend over some pressing problem, got no answer, and opened her door a few minutes later to find Barbara there with a smile on her face and her arms open.

She learned that indeed 'God was her refuge and her strength, a very present help in time of trouble' and that he was using people like Barbara to see she got that help. Although it was a period of deep sadness it was also a time of joy as she discovered a God of infinite love who supplied all her needs once she put herself in his hands.

A church-going person all her life she had, to use her own words, 'always had had God on the outside but had never invited him into her inner most being.'

This simple illustration shows how won-

derfully God moves when we let him. I shudder to think, though, how I might have messed up his plan had I decided it was I who should rush to Rejeanne's assistance to do a 'good thing'. (Actually, I couldn't because I was just getting over the flu ... likely God's way of holding me back!) It wasn't I God wanted to talk to Rejeanne, it was Barbara. He knew I wasn't up to *that* task. Besides, God is so practical ... he knew Barbara was a lot handier to help meet Rejeanne's needs. He did, however, give me one little link to forge in the rescue chain and that was to ask my friends to pray.

Pearl put in the next link by responding to the nudge to phone Barbara; Barbara stretched out her hand, and God got his work done. And did it matter to Him from what denominations the links of the chain came? Not at all, apparently. I'm a Presbyterian, Pearl is United Church of Canada, Barbara is Baptist and Rejeanne is Roman Catholic.

Was it just by chance that Rejeanne and I were in the hospital at the same time, that my name flashed into her mind that bleak night after the death of her husband? I think not.

How often we push aside these little signals from God. It's so easy to put off those vague but persistent feelings to make a telephone call, write a letter, pay a visit or say a prayer for someone whose name keeps popping up in our minds.

Who can tell how many lives might be saved, what hearts might be mended, or broken spirits healed if we were always on the alert and sensitive to God's gentle nudgings?

---

### Miss Ada Adams

A well deserved honour was conferred on Miss Ada Adams by the Ontario Camping Association when she became an Honorary Life Associate in recognition of her

outstanding contribution in the field of camping for children. The presentation was made on April 6, 1976 at the Annual Meeting of the OCA.



# Searching for Evidences of Renewal

by MALCOLM RANSOM

## Mission: A Way of Life

"I see mission as—well, as a way of life, really." The speaker was Flemming Kramp of the Danish Missionary Council. Sitting opposite me in his office in Copenhagen, he deftly added another slice of Danish cheese to his roll as we talked together over morning coffee. "Yes, it is really a way of life for all Christians," he went on "a way of understanding the gospel and the whole purpose of the church in the world. But our concept of mission has expanded—you might almost say exploded—in the past 25 years. We see it not only in terms of geographical expansion as in the era of colonialism but also in terms of a qualitative penetration of society. It is an awareness of the need for the gospel and of its power to change, to redeem all aspects of man's life. It also involves a commitment to be an agent of change in our world."

This 'commitment to change' was the object of my search through some of the cities of Europe, to discover what the churches are doing about it. Preliminary studies at Selly Oak Colleges in Birmingham had prepared me somewhat for both the disappointments and the signs of hope that I encountered.

In Rome, my wife and I stayed at the Foyer Unitas, an inexpensive but immaculately clean, comfortable and convenient guest house run by Dutch Roman Catholic Sisters "The Ladies of Bethany." It operates on the fourth floor of what had once been the palace of an old Italian family but which had been empty for over two

hundred years, now completely renewed and refurbished. It looks out on the Piazza Navona, one of the beauty spots of the city with its three majestic fountains by the famous sculptor Bernini. It is run expressly for non-Catholic visitors, not to proselytize them, but on the basis that Catholic visitors are well looked after by many organizations in Rome and these services rendered to non-catholics might be a means of bridging the gap between people of different faiths. It was a simple, but effective type of ecumenical rapprochement that set the tone of our subsequent search.

Foyer Unitas was ideally located for my purposes. We were in the same building as IDOC—the centre of International Documentation on the contemporary church. I spent some exciting hours in the unobtrusive but important ecumenical centre dedicated to the sharing of news and information of value for the renewal of the church. One of its significant services is to give expression to the voices of the Third World, both inside and outside the church, which is so necessary for us all to listen to if we are to understand the signs of our times and work out the christian response to them. Local congregations, study groups, any church organizations that wish to be informed about our world today and the Christian implications of current events would be wise to subscribe to this valuable documentation service. Mission is sharing news and acting intelligently on the basis of that news in the light of the faith that is in us. To know what the Third World is thinking and saying about Canada is especially relevant for the Mission study 1976-77 on



"Canadian Concerns."

It is generally recognized that the local congregation is the focal point in mission. No matter how much mission is clarified at the level of Boards and Courts of the church, the local congregation is where the action is,—or isn't. Some years ago the World Council of Churches, Department of Evangelism (as it was then) carried out a study on the Missionary Nature of the Local Congregation which issued in the publication of the report *"The Church for Others"*—a valuable critique of the local church and the aspects of its life and work that stifle or eliminate all real efforts at mission and outreach.

At the Ecumenical Centre of the World Council of Churches in Geneva I spoke for some time with Tom Wieser, study secretary of the Commission on World Mission and Evangelism who has been extending this study in a series of 'Conversations' with people in local congregations to test the validity of the suggestions it makes and to work them out if possible in practical ways. "We are not telling churches what they should be doing in mission," he commented. "We are asking them to examine their own church life in the light of the purpose of the church as they know it and then draw up their own agenda for mission as they see it all about them in their own community. And then they must work out ways to do something about it in terms of the gospel of Jesus Christ." Is this a clue to real mission education?

Two young men of the Communauté Evangelique d'Action Apostolique met with me in Paris. (It was a real surprise to see how many of the concerned church people in Europe are young.) CEVAA, as it is known in France, is a change from the traditional Mission Board type of operation. It is an organization representing five of the Reformed and Lutheran Churches in France, the Waldensian Church of Italy, and some French-speaking Swiss churches plus the churches with which

they have been in mission in Africa, Indonesia and New Caledonia. It functions on the conviction that the mission is one and is God's mission carried out by his church not in some so-called mission areas but on all six continents. Therefore all the churches involved have an equal say in formulating and carrying out mission policy. French churches don't determine priorities for churches in Africa. Churches on both continents decide together their needs and identify their opportunities.

The young men became excited as they explained how efforts were made to place ministers of the African churches in local congregations in France. They became more sober as they outlined the difficulties involved in helping the "home" church to accept someone from another culture as Pastor and spiritual leader. It calls for a program of mission education at the deepest level, starting with an analysis of the spiritual malaise of our own civilization, the weakness of our mission approach and the enrichment of the whole church through two-way mission. What they had in mind was a "conscientization process" of people who still think in traditional patterns of mission to show that 'Ecumenical sharing of Personnel' and 'Mission in Reverse' so widely discussed in top-level church circles, really can work at the local grass-roots level. Another clue to the task of mission education in the local church?

### **Mussels in Brussels**

Brussels provided us with two 'firsts': delicious "moules au gratin" in a café near 'La Grand Place', the heart and pride of this commercially-oriented city, and a first-hand introduction to PRO MUNDI VITA, an outstanding Roman Catholic research and information centre for collecting and sharing news about the current situation of the church with a view to identifying trends and needs and to suggest appropriate mission responses. It is at the service of "all concerned with the future of man, especially



where this concern is focussed on the issues of justice and peace.” I was fortunate in finding Father Digan in his office on the weekend. He was cleaning off his desk in preparation for a three-week trip to the People’s Republic of China, starting on the following Monday.

With a very small but obviously capable staff this group maintains a most valuable service. Father Digan’s portfolio is the Far East. With several years of experience as a missionary in the Philippines, but no direct contact with China, he grew into his position of sharing news and developments in China in an objective way. It did not take him long to state his case: 1. The Missionary enterprise has gone through several stages in the past 2000 years. 2. We are facing the end of one stage and the beginning of another. 3. This new stage may be very different in form from the previous (but also nearer to the original biblical concept of mission). 4. One of the greatest factors confronting the church today is the amazing achievement of the Peoples’ Republic of China. 5. Every christian has the responsibility of shaking off the shroud of prejudice and fear in order to look honestly at this unique phenomenon in history and of doing some soul-searching about our calling in this day—which is exactly what he himself was setting out to do!

### **Experiments of Renewal**

Of all the cities we visited, Amsterdam seemed to captivate us the most completely. The churches of the Netherlands also impressed us as doing some of the best thinking concerning their missionary calling in the midst of our disintegrating civilization. They, like most of the churches in Europe and Britain, are going through the same agonies about how to fulfill their mission faithfully in this rapidly changing world in which God has placed us to be His people and to honestly witness to His unchanging love. Perhaps the churches of

the Netherlands are thinking more seriously because they have been so near the brink. Certainly they are courageous in carrying out experiments of renewal at the local level. Two of these are underway at this moment: one in the rural village of Pijnacker which has many commuters to the nearby cities of The Hague and Delft; and one in Haarlem East, a city in the neighbourhood of Amsterdam. These experiments are not marked by high powered mission experts making pronouncements and calling people to ‘deeper commitment.’ They have started with a self-analysis and evaluation of their church life carried out by teams of such people as an Indonesian minister with experience in the Netherlands, an Australian from the International Institute of Social Studies in The Hague, a layman from Ghana, an Indonesian of Chinese background from the Technical University in Delft, a doctor in development economy from the University in Amsterdam, two Nigerian Christian nurses, a minister from the Black Reformed Church of South Africa together with a number of local church lay people.

This is indeed holding up a mirror to our church life, an attempt at ‘seeing ourselves as others see us.’ The Third World and other alienated segments of society are well represented. The result of this self-evaluation will be put together in a handbook for wider use. The English edition together with a proposed agenda for mission is expected in the late autumn of 1976.

Back in Copenhagen—at the end of our trip it finally came home to me that what is at stake is essentially how to live honestly in a pluralistic society that worships freely many gods and no god at all and in which anything goes regardless of its possible effect on other human beings. This came home during a discussion of the Budget of the Danish Missionary Society (Lutheran) in which the young General Secretary, C. C. Jessen, said that they had included in the 1975 mission Budget a large sum of



money for a ministry to young people who are seeking the way of transcendentalism, Yoga, Zen Buddhism and many other eastern religions as the answer to their needs. The block came not from lack of personnel to do the job but from a massive protest throughout the church that this was a misuse of mission funds. They should be used to convert the 'heathen' abroad, not

squandered in Christian Denmark. The money has not been spent but neither has it been allocated to anything else pending renewed effort to confront the Church with this opportunity and indeed obligation in mission. The Gospel is for everyman and everyman needs it to live honestly in late 20th Century society.

## OFFICERS' ODDMENTS

*"Swingin' in a hammock  
Underneath a tree—  
Summer is a blessed time  
For woman's reverie."*

*But, of course, that isn't the way you'll spend your summer, what with child-minding, gardening, jam-making, summer-cottaging, touring and the daily round—and where would you find a real hammock?*

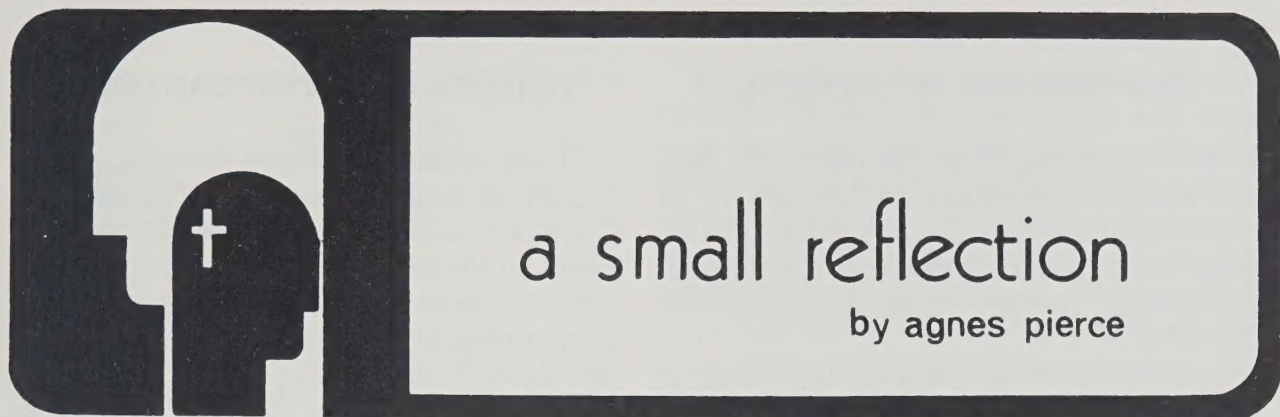
*There'll be little people at your elbow, with "What can I do now?" For them—and you—there's Vacation Bible School. Mothers, Grandmas, Aunts, can fit into the labour picture there.*

*There'll be summer-cottage days when it RAINS. The chorus of "What can I do now?" will be louder. Even you will join it. So a supply of something to read is a MUST. If you're a PRESBYTERIAL LITERATURE SECRETARY you can't dip into the books you display at meetings. You've sent them back to the WMS Book Room and expect a new supply—but not till fall. But you, and ALL WMS MEMBERS can find food for thought. First, there's the Blue Book (the 61st WMS Annual Report) just off the press. It doesn't answer all your questions, but it does tell a lot of who, what, where.*

*Then, PROGRAMME CONVENORS, especially those starting the new study in September, can con through "Canadian Concerns: Christian Response"—all-Canadian study content—Canadian inter-church effort. Added interest in the packet is the paperback, "Justice, Not Charity"—with the sub-title "A New Global Ethic for Canada"—by Douglas Roche, one of our M.P.'s. It has an intriguing chapter: "45 Things You Can Do". Some you can start at once. Some may even rub off on the Junior Chorus.*

*There will be some WMS meetings, but not many. But WMS goes on just the same, with demands on personnel and finances. ALL TREASURERS—send on all summer monies received. MEMBERS—your July and August givings, turned in in June before things go into limbo for the summer, will help something or somebody in lands afar, to whom your aid is an answer to their "What can I do now?"*





### THE REMADE VESSEL

*And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it. (Jeremiah 18:4)*

Have you ever gone to Collingwood, Ontario to see clay being made into beautiful pottery? It is at Collingwood that the lovely Blue Mountain Pottery is made, then shipped across our country and to world markets. First shaped by the hands of the potter, and put on a wheel, a lump of clay is made into a useful or decorative vessel.

In the Bible we have a picture of clay turning on a wheel. But as the potter turned it, something in the clay made it impossible for him to form the vessel he had planned. The clay would not yield to his touch; it would not take on the form he desired. It was marred in the making.

In our minds we can view this as human clay that would not yield to the Divine Potter. Could it be conflict between God's will and youthful ambition? Many things can cause the marring in youth. Temptations are the most common experiences in life. Indeed, the more we try to do God's will, the more we seem to be tempted. When these temptations overcome the individual, then like the clay, they become marred in the Potter's hands.

Summer months are the months of lovely weddings. I have just been planning to attend one that will be very beautiful, I'm sure. It is hoped these young couples will make marriage a life long institution, as Jesus intended it to be. We should not separate what God has joined together. If we take such vows carelessly, we are marred vessels in the Hands of the Great Potter.

There are so many ways of having our vessel marred. King David started out in his youth to serve God faithfully, but many years later his life became marred by sin. Eventually, he returned to God through the prophet Nathan's story of rebuke. He tried to serve God for the balance of his life, but his serving was crippled . . . David suffered many defeats and heartaches. His remade life was much inferior. We read the potter made it again another vessel as seemed good to the potter to make it, but not as it was planned to be.

When we let the Divine Potter really mold our lives, how great and useful is the vessel He makes. Some of the weakest, afflicted, and most unlikely people have been used greatly of the Lord because they have been willing clay in the Master Potter's hands.

Have Thine own way, Lord, have Thine own way,  
Thou art the Potter, I am the clay.  
Mold me and make me after Thy will  
While I am waiting yielded and still.



## CONFERENCE OF CONCERN

All Presbyterians are invited to the second annual Conference of Concern, to be held at St. Andrew's Church, Islington, Ontario, from Thursday evening, September 23 through Sunday morning, September 26, 1976.

Overall theme will be a consideration of the Great Commission and its relevance to The Presbyterian Church in Canada. Key-note speaker Dr. Mariano Di Gangi will consider the *Commission's Mandate*, *Means* and *Might* on Thursday, Friday and Saturday evenings respectively, and its *Magnitude* on Sunday morning. Biblical expositions will be given by the Rev. John Allison of Stoney Creek, Ontario, on Friday and Saturday mornings.

The balance of the time will be divided between teaching seminars, discussion-workshops and periods of worship, fellowship, prayer and praise. Doctrinal sessions will be held on such pertinent subjects as baptism, the gifts of the Spirit, the Sovereignty of God and the ministry of women; and "how to" groups will seek to strengthen the church in such areas as personal evangelism, witnessing, personal Bible study and prayer, and the spreading of the Gospel through Home Bible Study groups. Consideration will also be given to some of the problems confronting The Presbyterian Church.

Costs are expected to be about \$25.00 for registration plus five meals. It is hoped that accommodation can be arranged through billeting. Offers of help will be gladly received by the Registrar, Mrs. Anne Stephens, 35 Morewood Crescent, Willowdale, Ontario. M2K 1L8; phone 1-416-221-4335. Posters for publicity purposes, brochures and registration forms will be available from May 15.

Last September almost 200 concerned Presbyterians were encouraged and blessed by the conference held at Willowdale Presbyterian Church.

## VISITORS to 50 WYNFORD DRIVE

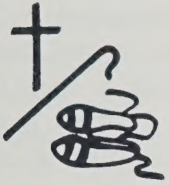
Those who have been thinking during this study year of Taiwan, Japan and the Christian Conference of Asia will be interested to know that on March 30, Bishop Yap, General Secretary of the Christian Conference of Asia and the Rev. Mr. Oh, Secretary of the Urban Rural Mission of the C.C.A. visited the offices of The Presbyterian Church in Canada to meet with the Committee on International Affairs.

Bishop Yap described the vast area and variety of countries, each with its own problems, which make up the Conference—countries from Pakistan to Japan and those in between. In all of the lands there are minority churches except in New Zealand and Australia.

Mr. Oh explained that the name of the Mission of which he is Secretary was changed from Urban Industrial Mission to Urban Rural Mission because of the inter-relationship of rural and urban areas. Urban no longer is separate from rural. There are poor in the urban areas whose roots are in the rural. Many workers and farmers in poor communities are socially and culturally segregated. They have not been treated as human beings but they are very sharp and wise. They have aspirations of their own and have the right to be part of the community of God. Christians must share in the defence of their rights. Three hundred people are engaged in fifty-five programs in sixteen countries in Asia.

Mr. Oh expressed appreciation for the relationship with The Presbyterian Church in Canada symbolized by the presence of Miss Mavis Hyndman and Miss Dawn Ross and their service to the Urban Rural Mission. These representatives of the Christian Conference of Asia ask the prayers of all Christians that a "humane covenant" may be sustained in Asian countries. "People can no longer be ruled by force alone. What is the authentic way of being Christian?"





**BWM**

### **Designation of Bertholets**

On May 20th, 1976 a Service of Designation for Mr. and Mrs. John Bertholet and family was held in St. Paul's Presbyterian Church, Hartney, Manitoba. Taking part in the service were Rev. H. L. Henderson, Convenor of the Presbytery Committee on Missions, Rev. B. P. Penny, Member of the World Board of Mission, and Rev. W. M. Barker, Moderator of Brandon Presbytery.

Following the Designation Service, gifts were presented to the Bertholet family from the Brandon Presbyterial, Melita congregation and the congregation of St. Paul's Church, Hartney. John graciously thanked the givers, and in doing so said their desire to serve in a larger field was stimulated by a retreat they attended in October, 1974.

Mr. and Mrs. Bertholet are under appointment of the Board of World Mission of the Presbyterian Church in Canada, and have been invited by the Diocese of Bhopal of the Church of North India to serve as consultants in a new service project that will be centered in Jobat. Jobat is in an area where The Presbyterian Church in Canada has worked in mission over 75 years.

The project is a new one but is linked to work that has been going on for a number of years. The Bertholet's will assist in the kind of ministry which meets human need in food production, in carpentry, in mechanics. The medical work is to be linked closely with this project, particularly the public health work and the nutrition side of that work. The invitation by the Diocese may mean that the Bertholet's might also be asked to assist in some other areas of the Church of North India.

Mr. Bertholet was born in the district of Grande Clariere, the son of Mr. and Mrs. Vital Bertholet. He received his schooling in that village and in Brandon, and is an accomplished farmer, mechanic and carpenter. Mrs. Bertholet was born in Souris, the daughter of Mr. and Mrs. T. Keith Agnew. She obtained a Bachelor of Teaching Degree from Brandon University and has taught in the Hartney Elementary School for five years. They have two children, Eloi Keith and Sherilyn Mary.

*The James Sutherland family* will be on furlough from late June. They have been serving in Taiwan. Dr. Sutherland as the Assistant General Secretary of the Presbyterian Church Taiwan.

*Miss Patricia Pooler* will be on furlough in the summer of 1976. Her work is with the United Mission to Nepal as a public health nurse.

*Miss Pauline Brown* will come to Canada in August and begin studies at McMaster University Hamilton, Ont. for a Master's degree in Nursing in her field of public health.

*Miss Georgine Caldwell* has been granted extended leave from Taiwan Theological College to study for a doctor's degree in Christian Education.

*Rev. Haimdat Sawh*, minister of the Guyana Presbyterian Church will complete his work in a Master of Arts programme from The Toronto School of Theology in the late summer and return to his parish at Better Hope in Guyana.

*Miss Diane Petrie* spent her holiday in Canada this year. Her main reason for coming to this country: to obtain citizenship recognition for her adopted daughter Katherine Helen Mei Hwei.



*Rev. Ronald and Mrs. Wallace* were designated as overseas missionaries by the Presbytery of East Toronto, at Knox Church Toronto on May 17. Their appointment is to the Korean Christian Church in Japan. The service was held in conjunction with a service to ordain Mr. Wallace. The Moderator of Presbytery Rev. Donald Powell conducted both services. Rev. Glyn Owen, minister of Knox Church and Rev. Professor Alan Farris were speakers. Members of Knox Church gave a reception following the service when greetings were heard and presentations made.

*Miss Lillian Wilton* is in Canada from Central Asia for several months.

**Adriana Van Duyvendyk,**  
*Writing from*  
*Meitoku Junior High School*  
*on the Island of Shikoku,*  
*Japan says:*

"Japan is indeed a beautiful country—especially the people. One thing I truly recommend for other volunteers is that they live in with a Japanese family. I lived with Mr. and Mrs. Yoshito Yamawaki and two daughters and one son. They taught me how to cook Japanese style and I also learnt many children's songs from the children. I went fishing in the ocean with the fishermen and then ate raw fish with them; went orange picking with the neighborhood women (I'm known as the fastest orange picker in the area and also the biggest orange eater but they wouldn't admit to it) so I'm meeting a lot of people and learning about their life style. I now go to my "home" on week-ends and spend the week in the school dormitories.

The students and teachers live in as I do and maintain a very strict and tight schedule. There is little free time for these students since they have classes and club work 7 days of the week. I teach Conversational English to all the students at night and in April when our new high school is built, I will be going both day and night

teaching, which I thoroughly enjoy.

Time for recreation is very limited but lately we've been having teachers versus students baseball and soccer games and last week we went on an all day hike so at least I'm using some of my training.

On Sunday I attend a small little Japanese Church which consists of perhaps 25 people. I have been going before the service and teaching English Bible lessons to the minister and some young people".

### **Taiwan—April 1976.**

*A note from,*  
*The Rev. B.L.M. Embree,*  
*Principal pro tem,*  
*Taiwan Theological College.*

I attended the 100th Anniversary Celebrations of the Bang-kah Church on March 14th, and was asked to bring greetings from The Presbyterian Church in Canada, from my colleagues in the Canadian Mission Committee here, and from the Taiwan Theological College, which was also founded by Dr. George Leslie Mackay (1882). At that meeting six "daughter churches" of the original Bang-Kah congregation were also represented.

I was asked to return to preach in the Bang-Kah Church on March 28th, at which time they recognized some 80 Presbyterian ministers in Taiwan who were associated in some way with the Bang-Kah Church. As a part of my preparation I re-read Chapter 17 of Dr. Macay's book FROM FAR FORMOSA, the chapter entitled "How Bang-Kah was taken." It reminded me of episodes from the ministry of St. Paul, as recorded in the Acts of the Apostles. It was a humbling experience to speak to such a congregation of their own history, and to relate it to the history of God's people, and to challenge them to continue the good work. In spite of the continued witness of this church and its daughter churches, there are probably more non-Christians in the area now than there were in Dr. Mackay's time!



## Correction

The article on Training for Leadership in Overseas Churches in the February Glad Tidings page 12 should have indicated Mr. C. S. Chen (he is not ordained) is already on the staff of Taiwan Theological College where he has been teaching New Testament the past couple of years before going to Scotland. He is in a degree course at St. Andrew's and it is hoped his scholarship can be extended to enable him to receive the degree.

The amount of scholarship for tribal pastors is \$1,500.00 per year.

Dr. Sutherland writing from Taiwan indicated: "that some years ago \$1,500 was enough to provide support for a year's study, but with the prices in Japan what they are today it is just about half enough. An attempt is being made here to raise some money to make it possible for these men to stay the full year. Otherwise they will have to come back when the money runs out, always keeping enough back for their return fares.

There is another way in which The Pres-

byterian Church in Canada helps in leadership development and that is through Special Gifts for scholarships. Some of these have been for tribal students in high school, university and seminary, some to the Tam Kang Middle School and there have been two in the past couple of years to help mountain preachers go to a Theological College for one term for a refresher course.

These Board of World Mission grants and special gifts are very useful and much appreciated as they enable many young people and preachers to get more education so that they can play a bigger role in society and the church."

**General Secretary** required by Women's Inter-church Council of Canada. Challenging opportunity to work for a national organization; administration; program development; must be free to travel.

Apply to Mrs. Marion Logan,

Personnel Committee, W.I.C.C.,  
77 Charles St. West, Toronto,  
Ont.  
M5S 1K5



## ANNUAL MEETINGS

### British Columbia Synodical

The 62nd Annual Meeting of the British Columbia Synodical was held in West Point Grey Church, Vancouver in March.

The opening worship was taken by Miss Brenda Moncrieff. The morning session was devoted to business and Bible study. The afternoon session commenced with an "In Memoriam" service. Miss Mary

Whale brought greetings from Council and told of her visit to India and showed slides.

The evening worship was taken by Rev. Grant Hollingsworth. The CGIT gave a presentation, and the guest speaker Rev. K. Doka gave a talk on "Where are we today in the Synod of British Columbia."

The President for 1976-77 is Mrs. A. B. Basey.



## **Alberta Synodical**

The 62nd Annual Synodical Meeting was held in Medicine Hat in March with Marjorie Middleton presiding. The theme was, "Christ the Cornerstone". Rev. J. K. West from Riverside Church was responsible for the morning worship services. On Tuesday evening at St. John's Church, Dr. D. C. Smith presented excerpts from the World Council of Churches Meeting in Nairobi. A Teen Band supplied the music. Wednesday evening, after an enjoyable banquet at Riverside Church, Dr. Smith illustrated his topic, "The Church in Africa Today" with slides on Nairobi, Malawi and Nigeria and a display of African artifacts. Mrs. Michael assisted and modelled an African print dress.

At the day sessions a report of the NICMC was given by Marj Worsley, and the Webster sisters showed slides on Taiwan. Miss Mary Whale, Secretary for Mission Personnel, Board of World Mission, gave us her impressions of the changes in India over the past 20 years, and installed the Officers. Mrs. M. Dowkes had made and dressed dolls in African, Indian and Taiwanese National dress, and presented dolls to each Presbyterial President.

## **Hamilton and London Synodical**

The Annual Meeting of the Synodical met in April in Chippawa where the first congregation was formed in 1831.

There were 81 delegates and a registration of 164 in attendance. The theme of the meeting was "Whither Pilgrims?" Matthew 20:19.

Mrs. Alvin Mundell, president of the Synodical, presided at all the meetings.

Devotions throughout the sessions were conducted by Miss Evelyn Murdoch, area resource person, assisted by Charlotte Brown, Jean Clarke, Margaret McLeod and John Kamphuis.

The highlight of the evening session was an audio-visual presentation by the Rev. Harry Crawford of Toronto. Short films

were shown and the subtle influence of radio and television were discussed, along with how we can use these means of keeping our Christian ideals amidst the confusing influences of the modern world.

In the session on Wednesday morning reports were reviewed.

At the closing session, Miss Louise Reith, Executive Secretary of the WMS, spoke on the Mission of the Church in today's world. Miss Reith is retiring after serving 39 years with the society.

## **Quebec and Eastern Ontario Synodical**

Mrs. J. A. Newstead, Council president, was guest speaker at the annual meeting held in St. John's Church, Cornwall, Ontario. Theme for the two day event was "Be Strong and Resolute." In her message to a large audience in the evening, Mrs. Newstead related many aspects of our mission work in Canada and overseas. Special reference was made to the comparatively new work in the countries of Nepal, Afghanistan and Malawi, and to the field workers in those areas.

Rev. Fred Rennie conducted the worship service. Explorers and Brownies of St. John's Church participated in the evening programme with their leaders Lois Gemmell and Joyce Jennings. The prayer of St. Francis of Assisi was beautifully rendered in song by Mrs. Richard Forrester. Synodical president, Mrs. Carman Brown, Cardinal, Ontario, chaired the business sessions. Departmental secretaries and the treasurer, Mrs. Kenneth Boyd acted as resource persons in assessing and evaluating the annual reports. A skit entitled "Cancelled Prayer" was presented by women of Ottawa Presbyterial under Margaret Boyd's leadership. The skit challenged each one present to mean what we say when we pray.

## **Brandon—First Church**

Mr. Edward Bunn, lay missionary to the Sioux Presbyterian Church on the Birdtail

GLAD TIDINGS



reserve, and Mrs. Bunn were special guests at the recent spring tea of the WMS. The Sioux congregation are committed to the building of a new, multi-purpose place of worship on the reserve, and the proceeds of the tea will go to the building fund. Rev. Brian Penny and Mr. Norbert Tanner were guest speakers at the Auxiliary's Thankoffering meeting in April. Mr. Tanner spoke of his work as Home and School Co-ordinator on the Lizzard Point Reserve, stressing the drop-out of high-school students as the most distressing factor.

### Medicine Hat—Luncheon for Handicapped

The Hargrave—Taylor WMS of Medicine Hat recently entertained the handicapped employees of the Rehab Work Shop with a noon luncheon. The food and sing-song were thoroughly enjoyed by guests and hostesses.

*(Aug.-Sept. Glad Tidings will include additional Highlights)*

## In Remembrance

Mrs. Niel (Nanny) Livingstone  
St. Andrew's, Ancaster

Mrs. Peter A. McLean  
St. Andrew's, Brampton

Mrs. E. Sandals  
St. Andrew's, Brampton

Miss Bessie Elliot  
Central, Brantford

Mrs. C. B. MacIntosh  
First, Burnaby, B.C.

Mrs. Margaret Mary MacLennan  
Chalmers, Calgary

Mrs. Wm. Sass  
Central, Cambridge (Galt)

Mrs. Thos. Wakefield  
Central, Cambridge (Galt)

Mrs. Lena Brown  
St. Andrew's & St. James, Cardinal

Mrs. E. Ferrier  
Knox, Conn

Mrs. William J. Clark  
Kenyon, Dunvegan

Mrs. Alexander Watt  
Knox, Elora

Mrs. Vera Copp  
St. Andrew's, Fenelon Falls

Mrs. Geo. C. Rupert  
St. Luke's, Finch

Mrs. Effie McLeod  
St. John, Hamilton

Mrs. Wm. McPherson  
St. Paul's, Hartney

Mrs. R. Y. MacLaren  
Carmel, Hensall

Mrs. George King  
Knox, Leamington

Mrs. Nettie Finney  
St. Andrew's, Lindsay

Miss Maude McCready  
Elmwood Avenue, London

Miss Mary Donald  
Knox, MacDonald's Corners

Mrs. J. O. Bailey,  
St. Andrew's, Maple Valley

Mrs. Ada McCulloch  
St. Mark's, Moose jaw

Mrs. Jack Blott  
St. Andrew's, Nanaimo

Miss Monica Blacklock  
St. Andrew's, Orillia

Mrs. George Murray  
St. Andrew's, Orilla

Miss Belle Ryder  
St. Andrew's, Orillia



### Burlington, Knox

To honour Miss Helen (Nellie) Morriner's 100th birthday on March 16th, an Open House was held by the ladies of the church in the reception room of Knox Church, Burlington. Miss Morriner has been a faithful member of this church since 1890 and still attends morning worship. She is a member of the Women's Missionary Society. Her livelihood was earned from a dress-making business, operated from her home on Elizabeth Street, where she has lived for the past seventy years. She retired from this work ten years ago. Her sense of humour and interest in all about her has remained keen throughout her one hundred years.



Miss Estella Begg  
Presbyterian, Paris

Mrs. Edith (Karl) Leishman  
St. John's, Pittsburgh

Mrs. (Alfred) Lulu Leffler  
St. Andrew's, Puce

Mrs. (Melvin) Laura Westlake  
St. Andrew's, Puce

Miss Bessie Elliott  
Duff's, Puslinch

Mrs. Clara Courtney  
Knox, Ripley

Mrs. Lucy Garroch  
Paterson Memorial, Sarnia

Mrs. Lillian Miller  
Paterson Memorial, Sarnia

Mrs. Mae Dorrance  
First, Seaforth

Miss Jennie Hogg  
First, Seaforth

Mrs. Gilbert McClurg  
Presbyterian, Shakespeare

Mrs. Herbert Richardson  
Presbyterian, Shakespeare

Mrs. N. D. (Greta) McLeod  
St. Andrew's, Tillsonburg

Mrs. Isabel Elizabeth Pritchard  
Beaches, Toronto

Miss Elizabeth A. Haire  
Coldstream, Toronto

Miss Agnes McClure  
Cooke's, Toronto

Mrs. Ivy Hodgkinson  
Morningside-High Park, Toronto

Miss Lillian Cockburn  
Riverdale, Toronto

Mrs. N. Smith  
Runnymede, Toronto

Miss Elizabeth Robertson  
St. John's, Toronto

Mrs. Estella Card  
Victoria-Royce, Toronto

Miss Edith Murray  
Fairview, Vancouver

Miss Margaret P. M. Henry  
St. Andrew's, Victoria

Mrs. C. M. (Pearl) Gibson  
Knox, Walkerton

Mrs. Clara Somerville  
St. Andrew's, Welland

Mrs. Jean Carr  
St. Andrew's, Wingham

Miss Muriel MacLean  
St. John's, Winnipeg

## SYNODICAL GIVINGS

January-May 1976

### OBJECTIVE

|                 |                                      | 1975            | 1976            |
|-----------------|--------------------------------------|-----------------|-----------------|
| \$ 23,000.      | BRITISH COLUMBIA                     | 4,968.          | 4,868.          |
| 21,200.         | ALBERTA                              | 5,121.          | 5,547.          |
| 12,000.         | SASKATCHEWAN                         | 1,609.          | 1,295.          |
| 17,300.         | MANITOBA AND<br>NORTHWESTERN ONTARIO | 2,556.          | 4,955.          |
| 152,000.        | HAMILTON AND LONDON                  | 43,302.         | 44,453.         |
| 154,000.        | TORONTO AND KINGSTON                 | 41,500.         | 29,800.         |
| 72,000.         | QUEBEC AND<br>EASTERN ONTARIO        | 29,853.         | 24,622.         |
| <hr/>           |                                      | <hr/>           | <hr/>           |
| <u>451,500.</u> |                                      | <u>128,909.</u> | <u>115,540.</u> |
|                 | SPECIAL GIFTS                        |                 | 1,434.          |
|                 | YOKOHAMA NURSERY PROJECT             | 13,227.         | 2,023.          |





# Women's Missionary Society (W.D.) The Presbyterian Church In Canada. Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 Telephone 429-2840

## OFFICERS AND EXECUTIVE MEMBERS

### PRESIDENT

Mrs. J. A. Newstead,  
5 Nealon Avenue,  
Toronto, Ontario, M4K 1Y8

### PAST PRESIDENT

Mrs. J. M. Burnett,  
30 Henderson Ave.,  
Thornhill, Ontario, L3T 2K3

### VICE PRESIDENTS

Mrs. W. E. McCutcheon,  
30 East 12th St.,  
Hamilton, Ontario, L9A 3X1

Miss Mary Hamilton,  
227 Moore Ave.,  
Toronto, Ontario, M4G 1C6

### SECRETARY

Miss Isabella T. Hunter,  
Apt. 809, 10 Hogarth Avenue,  
Toronto Ontario, M4K 1J9

### TREASURER

Mrs. W. H. Adamson,  
Room 100, 50 Wynford Drive,  
Don Mills, Ontario, M3C 1J7

### SUPPLY SECRETARY

Mrs. W. E. McCutcheon,  
30 East 12th St.,  
Hamilton, Ontario, L9A 3X1

### SECRETARY FOR CHRISTIAN LITERATURE

Mrs. K. Rayner,  
15 Capron St.,  
Paris, Ontario N3L 1P8

### MEMBERS WITHOUT PORTFOLIO

Miss Doris Blaise,  
Apt. 1010, 6630 Sherbrooke St. W.,  
Montreal, Quebec, H4B 1N7

Mrs. J. D. Cleghorn,  
12 Brentwood Avenue,  
Guelph, Ontario, N1H 5M5

Mrs. Wm. Fitzsimons,  
160 Maria Street,  
Peterborough, Ontario, K9A 1B9

Mrs. D. F. Hazell,  
51 Southvale Drive  
Toronto, Ontario, M4G 1G1

Mrs. W. Henry,  
5 Wellesbourne Crescent,  
Willowdale, Ontario,  
M2H 1Y6

Mrs. H. Hogg,  
35 Batterswood Drive,  
Agincourt, Ontario, M1T 1S2

Mrs. L. M. Johnston,  
Apt. 311, Hillview Towers,  
60 Bridge Street West,  
Belleville, Ontario, K8P 1J3

Mrs. J. G. McBride,  
1 Roycrest,  
Willowdale, Ontario, M2N 1R1

Mrs. Allan Neal,  
1012 Kensington Blvd.,  
Sarnia, Ontario, N7S 1N2

Mrs. N. Parish,  
80 Haliburton Avenue,  
Islington, Ontario, M9B 4Y4

Mrs. G. H. Peckover,  
R.R. #3,  
King, Ontario, L0G 1K0

Mrs. R. Rosevear,  
80 Banbury Road,  
Don Mills, Ontario, M3B 2L1

Mrs. J. R. Waldie,  
Apt. 602, 85 Gamble Ave.,  
Toronto, Ontario, M4K 2H6  
Mrs. Gordon Whitton,  
13 Wiley Street,  
St. Catharines, Ontario, L2R 4E4

### MEMBERS FOR WIDER REPRESENTATION

**HAMILTON AND LONDON**  
Mrs. Carl Remus,  
Box 34, Queen Street,  
Paisley, Ontario, N0G 2N0

### QUEBEC AND EASTERN ONTARIO

Mrs. L. J. Cowper,  
Box 38,  
Spencerville, Ontario, K0E 1X0

### EX-OFFICIO MEMBERS (SYNODICAL PRESIDENTS)

Mrs. A. B. Basey,  
1892 W. 29th Ave.,  
Vancouver, B.C., V6J 2Z7

Mrs. G. O. Milson,  
8504—142A Ave.,  
Edmonton, Alta., T5E 3B2

Mrs. P. Zychowka,  
1355-7th Street East,  
Prince Albert, Saskatchewan, S6V 0V2

Mrs. S. V. A. Gordon,  
334 Belvidere St.,  
Winnipeg, Man., R3J 2H3

Mrs. A. Mundell,  
R.R. #1,  
Gorrie, Ont., N0G 1X0

Mrs. C. M. Snider,  
"Springvale" R.R. #2  
King, Ontario, L0G 1K0

Mrs. Carman Brown,  
Box 311,  
Cardinal, Ontario, K0E 1E0

### BOARD OF TRUSTEES

Mrs. D. F. Hazell  
Miss E. L. McClelland  
Mrs. W. E. McCutcheon  
Mrs. G. R. Pye  
Mrs. G. L. Wallace

National Office Staff,  
Room 100, 50 Wynford Drive,  
Don Mills, Ontario, M3C 1J7

### EXECUTIVE SECRETARY

Miss Louise A. Reith

### SECRETARY FOR CHILDREN'S WORK

Miss Mabel Booth

### SECRETARY FOR ADULT WORK and EDITOR OF GLAD TIDINGS

Miss May Nutt

### MANAGER, WMS BOOK ROOM

Mrs. M. MacDougall



# **CANADIAN CONCERNS: CHRISTIAN RESPONSE**

**1976-1977  
Mission Study Resources**

## **FOR ADULT GROUPS**

"Canadian Concerns: Christian Response" study kit will help group members look at issues in Canadian Society and their role in the world today. The kit includes discussion papers on the family, the handicapped, native people and mission today and the book "Justice Not Charity" by Douglas Roche.

**\$3.95**

## **FOR TEENAGE GROUPS**

"Expressing Values in Mission" by Dixie Kee. The packet helps young people answer questions like "Who influences me?" "What are my Values?". Offering emphasis and information about affiliation is included.

**\$3.50**

## **FOR CHILDREN'S GROUPS**

"What's Important?" is the title of the Primary and Junior packets which will include two copies of eight leaflets, a Leader's Guide and the Learning Giving Emphasis on Anishinabe Fellowship. each \$3.00



# **GLAD TIDINGS**

AUGUST-SEPTEMBER 1976





## **FEATURES**

- 3 Indian Concerns—Canadian Concerns by Agnes Hislop
- 5 A Plea For Justice
- 7 News of Guyana from Saintalene Chhangur
- 8 The Circle of Concern Widens
- 14 Who Will Serve Me? by Margaret Simmons

## **COLUMNS**

- 10 In the World by Marjorie Ross
- 20 A Small Reflection by Agnes Pierce
- 24 WMS Highlights
- 30 Officers' Oddments

## **IN THIS ISSUE**

Margaret Simmons is a member of St. Mark's Presbyterian Church, Malton, Ont.

## **PHOTOS**

Cover—The Aims of the Women's Fellowship for Christian Service of The Church of North India on posters.

## **GLAD TIDINGS**

**AUGUST-SEPTEMBER 1976**

**VOLUME 52 NUMBER 7**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Indian Concerns—Canadian Concerns Christian Response

by AGNES HISLOP

From January 1977 women's groups in India will be using their study packet "Face to Face" to consider how they can confront issues current in the lives of Indian Christian women, just as women in Canada will be looking at Canadian Concerns and responding as Christians. Study is as important to Christian women's groups in India as it is here in Canada.

It all began early in this Century when the first Bhils became Christians. Mrs. Buchanan said, "We must start a school. Every Christian must learn to read because only Bible-reading Christians can become strong Christians." St. Luke, in Acts 8:31, 32 and St. Paul, in Ephesians 4:11-13, would seem to add that reading alone is not sufficient. This too was in Mrs. Buchanan's mind. Without enlightenment from the Holy Spirit one is reading just so many words. Therefore He calls some to be teachers of the Word to help readers to understand what God is saying to them.

From the time that Bhil women were enquirers and later baptised members of congregations Mrs. Buchanan and succeeding missionary and Indian women

have led women's classes and groups, seeking to help the women to grow in knowledge of their faith so that they can apply it in daily situations in life and to become articulate witnesses of that faith.

In 1959 Miss Margaret Kennedy suggested that, now that the Women's Fellowship in the United Church of Northern India was being organized on a church-wide basis and a start had been made in our own Church Council (Presbytery), perhaps the time had come when others might be willing to share in responsibility of leadership of women's groups in this Vindhya-Satpura area. So, we chose half a dozen representative laywomen who showed leadership potential to be our "Helping Committee".

At our first meeting one of the decisions made was that we should produce "study materials". Instead of hap-hazardly choosing Bible passages, or using books—however good—a missionary happened to have, all the women's groups would now study the same materials.

A programme for a year was set out, with four main objectives: to help women



(1) in their individual spiritual lives, (2) in their Christian family life, (3) to be better members in the Church, (4) lift their eyes beyond the bounds of their own congregations. Topics for each of these objectives were chosen, some subject-wise, others straight Bible Study. The Mission of the U.C.N.I. in Kenya was our major emphasis for the fourth objective. Too, attention was given to the Christian festivals as they come in the year.

Then: who would prepare the studies? Our committee made assignments. Women of this Group were given that block of lessons; women of that Group would do this block; these Bible Women would write on a specified subject, and so it went. No use protesting; all were told to try, and to use any resource materials and persons they could—ask ministers, missionaries, teachers, evangelists, nurses for help as they wished. Previously unsuspected talent did blossom forth as various women were requested to write, and professional persons were asked to prepare lessons drawing on their fields to apply a Christian perspective.

Deadlines were set for times by which lessons were to be given to me in heading up this part of the programme. Then one or two of the Bible Women and I became the “editing committee” checking for content, form, correct Hindi. One Bible Woman became quite adept at cutting stencils with the Hindi typewriter. Another specialized in turning out clean neat mimeographed sheets. So we produced the lessons month by month or quarter by quarter. Delivering them to the various groups occasionally gave opportunity to lead in a study during our visit to a meeting. This we did for about six years.

About this time Mrs. Shanti Soloman came to visit our area. She was responsible for a similar programme in the North India Synod of the U.C.N.I., and we decided to join forces instead of having double efforts. Now a modest little book was printed instead of our mimeographed

sheets. In another year or so Mrs. Soloman's contacts with women of the Methodist Church of South Asia led to still more team-work. From 1968 U.C.N.I. and M.C.S.A. women co-operated in producing study programme materials. Since 1970, when U.C.N.I. became part of the Church of North India, there has been an even wider range of talent available to participate in this project in the Women's Fellowship for Christian Service.

Some years two books of lessons have been produced: one designed to meet the needs of women in rural areas, the other directed to the problems of urban Church women. In more recent years it seems that basically the challenges are the same with differences only in applying to locale, so only one book has been produced. In 1974, because of inflated prices of paper, printing and other items, it was considered good stewardship to publish a book suitable for two years. Each lesson was planned so that an initial study could be followed by certain suggested activities in the first year; in the second year the same material would be studied using a different emphasis, and suggestions growing out of that emphasis would permit groups to select what was suitable for them.

This year, late in April, I was in the Workshop which drafted the 1977-1978 book. It was exciting for the ten or so of us to pitch ideas into the “think tank”, to watch how one idea triggered another, to see a sequence of lessons develop so that a book took shape. Now we are writing, and in early July the Editing Committee will co-ordinate our several efforts into one smooth whole ready for the printers in August. Publicity will be sent throughout our Women's Fellowship organizations in October. Hopefully November will see Leadership Training Courses and Workshops for W.F.C.S. Officers featuring “How to Use the New Study Book”, which will help them know and meet the needs in India today as Christian Women.



# A Plea for Justice

**The prophets speak to us today.**

*(This brief Bible Study could be done individually or used in a group as an introduction to Canadian Concerns: Christian Response)*

As we think in terms of the theme Canadian Concerns: Christian Response and how Christians can deal justly with the problems of today we will find help in some of the messages of the prophets.

Before reading the passages listed below look up and note the dictionary meanings of

controversy .....

faith .....

justice .....

mercy .....

humility .....

Read thoughtfully and prayerfully

Amos 5: 7-15; 21-24

Isaiah 42: 1-4

43: 10-11, 25

Micah 6: 1-8

It is often assumed that the Old Testament shows of a God of cold, stern judgement; the New Testament a God of kindness, love and mercy. Yet in these passages we are introduced to ideas of "justice", "mercy", "kindness", and "walking humbly with God".

Read Micah 6: 1-8 again carefully in the light of the understanding you have of the meaning of "controversy", "faith", "justice", "mercy" and "humility".

Now *rewrite* these eight verses in terms of situations as we know them today. Indicate in your paraphrase of verses 4 and 5 how and from what God has spared the people of Canada and in verses 6 and 7 the ways in which we try to earn God's favour.

Micah was in close touch with and sympathetic to the poor. He was exasperated by the exploitation of the poor by the wealthy. Micah was a prophet who it is said felt called and compelled "to stir the popular conscience by confronting it with the moral demands of God."

What is meant by "stirring popular conscience"? .....

What "moral demands" does God make on us today? .....

What are some of the concerns today which call for mercy and justice? .....



Write a litany prayer including the concerns you have listed. Your prayer might be an adaptation of the litany which follows from One World—July 1975.

### LITANY

- Leader:** The old order is passing away; your new order, Lord, has already begun and we are numbered among its signs. Through your Spirit in our hearts you have set us free and taught us to call you Father.
- People:** You have called us out of darkness into your marvellous light.
- Leader:** You have opened our eyes, given us hope that we shall live in the glorious liberty of the children of God . . . But not alone, Lord; not while others remain poor, brokenhearted, imprisoned, blind and bruised. Yet . . .
- People:** You have called us out of darkness into your marvellous light.
- Leader:** So, Lord, we pray for our brothers and sisters, your family, oppressed by ignorance and poverty, caught in a web of injustice and apathy, cut off from one another by language, culture, colour, class and creed.
- People:** You have called them out of darkness into your marvellous light.
- Leader:** Through education may the powerless be led to self-discovery, the despised find new dignity, the dispossessed be enabled to claim their place in the community of free people.
- People:** You have called them out of darkness into your marvellous light.
- Leader:** Give to your Church a vision of the total liberation of humanity. Grant us the wisdom to hear the voice of the foolish of the world, the strength of the weak, that through those who are nothing we may understand the word of Christ.
- People:** You are calling us out of darkness into your marvellous light.
- Leader:** But we tend to love darkness rather than light. We shrink from the responsibility of freedom, the uncertainty of the desert, the conflict of the Cross. We keep turning back, preferring the security of slavery to the adventure of the promised land.
- People:** Call us out of darkness into your marvellous light.
- Leader:** Call us, Lord Jesus Christ, that we may follow. May we follow you not only as one who goes ahead but as one who journeys with us: Lord Jesus Christ, freeing us, uniting us!  
Let us be content to learn the meaning of your way as we walk in it.
- People:** Amen.

---

### Staff Opening

Secretary for Children's and Teen-age Work. For information write to the Executive Secretary, WMS (WD), 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

Readers who have been following with interest **Rev. R.M. Ransom's** articles in the Glad Tidings will be pleased to learn that a series of articles by Mr. Ransom entitled "Cameos of Mission" will appear in the Presbyterian Record in the fall.



*Providence  
Women's  
Organization  
were hosts  
for the  
Conference*



## News from Guyana

from Saintalene Chhangur

Miss Chhangur states "there have been many changes in Guyana since Canadian missionaries first came to the country. Now our church is called the Guyana Presbyterian Church in the Cooperative Republic of Guyana."

Miss Chhangur a Guyanese deaconess has been active in Sunday School teaching, the youth movement, women's work and the church as a whole. She states "I was privileged to labour throughout the length and breadth of the country wherever the work of the Presbyterian Church is established."

For a time I worked in the Upper Corantyne Parish with six points. I enjoyed the work there. However there as in many areas of our country we have few laymen to help. So many of our devoted young

men and women have left Guyana and now live in the United States or Canada.

Then a new appointment was given me, Regional Deaconess of the County of Berbice with eighteen points in the four parishes.

The 33rd County Annual Women's Organization Conference held in 1975 in Berbice County was a great gathering-in of women of the county and of the church. The special one-day conference was a day well spent when we worshipped together, heard a guest speaker and reports of group activities. The afternoon session provided a time for each of the 14 groups to make a presentation which took the form of a short skit, an anthem or a solo. Again this July the women are planning to meet when we hope to have a soul stirring time together."



*33rd  
County  
Women's  
Organization  
Conference  
1975*



# The Circle of Concern Widens

by a Japan Christian Activity News Correspondent

## Sakhalin's Stateless Koreans

Thousands of Koreans have been stranded for more than 33 years on the Russian island of Sakhalin, victims of a lingering war debt that the Japanese government has never paid. Their plight received its first international hearing—and a very sympathetic response—at the Habitat Forum held in Vancouver from May 31 to June 11, paralleling the United Nations Habitat Conference.

However, while the UN Conference issued a statement acknowledging “the right of individuals to seek humane lives in a place of their own choosing,” Japanese government delegates to the UN meeting remained cool when invited to discuss the concrete case of the Sakhalin Koreans with concerned representatives of the Habitat Forum.

The Habitat Forum was a series of hearings conducted by 49 non-governmental agencies. The World Council of Churches, with a delegation of 175 persons, was the largest participant. On June 2, the Rev. Dr. LEE In Ha, a member of the WCC delegation and pastor of the Kawasaki Church of the Korean Christian Church in Japan, introduced into the Asia section of the Habitat Forum the problem of the Koreans in Sakhalin. Mr. NISHIZAWA Koichi, a Catholic layman and member of the group of 17 Japanese lawyers who have instituted a law case on behalf of the Sakhalin Koreans traced the lines of the tragic history and impasse. There was widespread interest in and support for their cause and, at the suggestion of KANG Moonkyu, an International YMCA observer at the UN

Conference, a telegram was sent to Japanese Prime Minister MIKI Takeo.

The telegram to Miki from the WCC/Habitat Forum urged him “in humanity’s name to intervene immediately and expedite the return of these people, who are the responsibility of Japan . . .” Habitat delegates sought to discuss the matter with Japanese government representatives; however, the Japanese declined.

The presence of the Korean population on Sakhalin dates back to Japanese development of this bleak, cold island off the coast of the Asian continent for shipbuilding, construction and mining during Japan’s expansion across Asia in the 1930s. Conscripted for heavy labor in Japanese industries were an estimated 80,000 Koreans, whose own country had been annexed to Japan in 1910.

When World War II ended and Korea was liberated, Koreans on Sakhalin expected to be able to return to their homes. The Japanese government evacuated an estimated 400,000 of its own people as Russia retook possession of the island it had relinquished to Japan in 1905. Later Japan took special action to permit the return of Korean men married to Japanese women. But it made no effort to evacuate the Koreans and eventually claimed it was not responsible for them in-as-much as, under the terms of the San Francisco Peace Treaty, they were no longer “Japanese” but now “Korean.” The lack of diplomatic relations between Russia and South Korea has left them to this day, stateless and without a place to make their appeal heard.



### Some still wait

Under these discouraging circumstances, an estimated 36,000 Koreans are reported to have taken Russian or North Korean citizenship. But 7,000 have continued to wait—now more than 33 years—in the hope of being able to return to their homeland; they have explicitly expressed this desire in correspondence. Many are now in their 50s and 60s, having come to Sakhalin as young men. But others are much older, having volunteered to go in place of their sons on what was originally a “two-year” term of duty. For most of the 7,000 “the homeland” is South Korea; for some it is Japan, where their families were taken during the period of Japanese domination.

Since 1958, an organization formed by a Korean who returned with his wife has been working on behalf of the detained Koreans. In 1970 another volunteer organization was formed. Recently a group of Japanese lawyers have instituted a suit against the Japanese government in the

name of one Korean in Sakhalin as a test case and have sought the help of international agencies in resolving the complicated legal aspects. All agree that primary responsibility for arranging and financing the relocation of the Sakhalin Koreans who wish to leave should lie with the Japanese government.

The Research Action Institute for Koreans in Japan, an activity of the Korean Christian Church in Japan, has taken up the cause of the Sakhalin Christians, in cooperation with the existing groups, to help strengthen their efforts and secure international backing for the appeals of Sakhalin Koreans to the Japanese government to expedite their return to their homes. Meanwhile, the Koreans abandoned in Sakhalin remain a blot on the image of a new Japan which the government is trying so hard to project.

From: Japan Christian Activity News, June 25, 1976.

### CUR DEUS HOMO

*I met God at dawn on a rocky beach,  
Where light filled the sky  
And wind stirred the trees;  
There Life appeared in all around,  
And creation declared, “Behold Him!”*

*I lost God at noon on a crowded street,  
Where smog dimmed the sun  
And wastes clogged the way;  
There Death stalked men in their busy  
machines,  
And I cried in despair, “Where is He?”*

*When all at once  
I saw light in a smile,  
Heard gentleness in a voice,  
Felt love in a human touch;  
And then I understood  
Why God became man.*

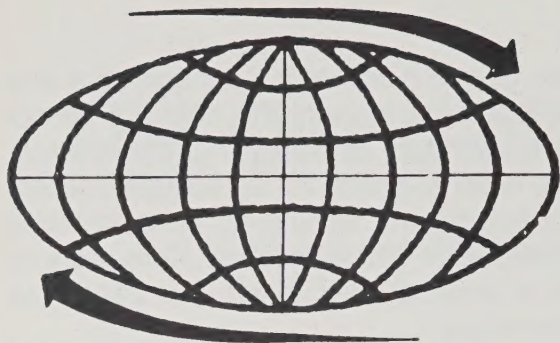
—Bernard L. M. Embree  
Camp Douglas,  
Gibson’s Landing, B.C.  
1 September 1974

(Mr. Embree in a note attached to the poem stated “I am enclosing a copy of a poem which I wrote about 18 months ago, when, on my last visit home, I had the privilege of attending the Young Peoples’ Camp at Camp Douglas, over the Labour Day weekend.

One of the requirements for obtaining dinner Sunday evening was to write a poem. Quite obviously, however, something other than food was on my mind as I wrote.

The title some will recognize as the title of a very famous book on theology by St. Anselm.)





# in the world

by Marjorie Ross

## HABITAT AND LADY BARBARA WARD JACKSON

During the month of June we all heard many reports about the major United Nations Conference called HABITAT held in Vancouver. Most of us probably have only a dim idea of the subjects which were discussed. I know that I had assumed that the conference would be chiefly concerned with buildings—the shelters man creates for himself. At a meeting addressed by Lady Barbara Ward Jackson the famous English economist—leading up to the conference I discovered that the HABITAT umbrella covers a much wider variety of subjects. This column is based very largely on what she said in her address that night.

## LOOKING AT THE WORLD WITH NEW EYES

Barbara Ward's opening statement revealed her Christian perspective. "We have come to believe that it is a fundamental human right for all men to share in the patrimony of this planet." "Patrimony" means property inherited from one's father, and in her view as a Christian, all men are heirs together to the bounty provided by their Father.

Yet, while on the one hand, we now realize that all men must share in the bounty of this earth, on the other hand, we have recently been brought face to face with the fact that there are limits—that, as she said, "This bounty will not go on, world without end, Amen." That it would go on has been an unconscious assumption in men's minds since the Renaissance, when men

stopped believing that their future lay in Heaven, and began to believe that they could create a Heaven here on earth. But, now that we know that earth's resources can run out, all our existing theories about increasing human happiness by increasing productivity are out of date. We have to clear all the clutter (Barbara Ward said "rummage") out of our minds, and look at the world with new eyes.

What lies ahead for the major elements that make up our human home—water, land and the food it produces, and resources that provide our heat and energy?

## MAN'S ENVIRONMENT

**Water for irrigation**—We are not going to run out of water on a global scale, but certain local conditions are giving world weather experts concern. The pressure of population on land around the base of the Himalayas—a heavily forested area now—is causing a large scale clearing of bush and chopping down of trees. Each village, working on its own, gradually carving out another field from the jungle, is unaware that the experts, looking at the whole area fear that the disappearance of this broad belt of vegetation might have an effect on the annual monsoon rains. In the complex interaction of nature, this great mass of foliage gives rise to conditions which produce the annual rainy season, which in turn makes the plant life, natural or planted, possible. If the jungles go, the experts reason, the rains might become irregular, and all the newly carved out fields would be parched and dry, and the people



would starve. Over cultivation has produced deserts before by disturbing the balance of nature, and if this were to happen in North India, one of the most densely populated places on earth, it would be an unimaginable disaster. It is, as Barbara Ward says, "an area of extreme fragility."

On the bright side, China has been placing great emphasis on removing erosion problems and reforesting hillsides which has a long term good effect on water supply.

**Water for drinking**—Here the problems are just as great in the "developed" countries as in the other parts of the world. The Rhine River is now so heavily polluted that it is literally a vast soup—5 or 6 times saltier than it should be, and several degrees warmer than it once was. The time is approaching when the chemical content of the water, which is the main drinking source for 70 million people—will be so high that it can no longer be made safe for drinking.

"A major goal for HABITAT should be a resolve to provide clean drinking water for everyone within the next ten years." Barbara Ward says that this is a goal which it is quite possible to reach—at the cost of only \$3 billion, which may seem like a lot of money to you and me but in terms of national budgets is a fairly modest sum.

The major effect of clean drinking water would be to eliminate diarrhoea as one of the great scourges of mankind. In our country, diarrhoea is a usually mild but definitely unpleasant complaint. In Third World countries, however, it is a major killer of babies and young children. In Latin America gastritis is the cause of between 60% and 70% of infant deaths.

**FOOD**—Can we produce more or consume less?

There are no new areas of the world into which we can expand to increase global food production. In the last century, the world acquired the great plains of North America and Australia and New Zealand

as food exporting areas. The only large under-populated areas remaining in the world—the Amazon basin and the Sahel are not suitable for agriculture.

Barbara Ward identified two areas of the world which are problems from the food perspective. One is the Soviet Union, where a large area of good agricultural land is at present under-producing because of a very inefficient agricultural organization. But, lest we grow too smug, she points at North America as the other problem area. Although our production of food has never been higher, our consumption of grains has reached the fantastic heights of 100 tons per person per year nearly all in the form of animal protein. The Russians and East Europeans are acquiring our bad habits. They no longer eat their grain in the form of black bread, but convert it, as we do, to meat and alcohol.

There are two ways of looking at the problem of food versus population growth. One is our claim that if only other people would stop having so many children, everything would be all right. The other is the Third World claim that if North America (and Europe and Russia) stopped consuming so much, everything would be all right. Neither is the whole answer.

## LAND USE

Closely tied to the question of food production is that of land use. In many densely populated areas of the world, growing cities swallow up the land which should be used to grow the food for their people. This is a particular problem for Ontario which, if it had been settled in accordance with good land use principles would have all its major cities north of Algonquin Park! The future of the fruit lands in the Niagara Peninsula is of special concern. As Barbara Ward said, you can find evidence there, as all over the world, in the fertility of the backyard gardens, the single apple trees left on lawns, the grape vine flourishing against the fence, that streets and houses have



swallowed up prime agricultural land.

This is a vexing problem, and so far none of the solutions tried in Canada have proved satisfactory to all parties. Barbara Ward said that we must find some way of balancing urban—rural forces. In the normal operation of the real estate market, the truck gardener is no match for a commercial developer if both want to use the same parcel of land. The dollars and cents value of the land once it had been built on is vastly greater than the value of the vegetables produced over many years. And yet, from society's view point, if all vegetable plots were built over, we would be much the poorer. England and the Scandinavian countries feel they have found some solutions to this land use problem. HABITAT provided the forum for the sharing of solutions to problems like this which exist, in varying forms, all over the world.

## **NEW CITIES**

The population of the world reached 4 billion in April, and if it continues to grow at the present rate it will be vastly greater by the end of the century. Even though we have hopes of slowing this rate, we must expect millions more people in the Third World, and at least half of them will be city dwellers. Mushrooming growth would take place in the appalling slums of Calcutta, Rio de Janeiro, Lagos, and a dozen other cities, which are already the worst environment for human beings in the world. In an effort to prevent this, Third World governments want to plan for new cities. France and other countries have experience in directing the growth of new urban centres. The Chinese applied their own solution to Shanghai, where they sent 2 million people out of the city to rural communes. This action has made Shanghai a much better city, but it is a solution that only the Chinese system of government could apply so directly. Other governments have to channel population through regulations and economic persuasion.

## **ENERGY**

The planning of cities brings us to methods of transportation, which leads inevitably to the supreme concern of many economists—energy. On this topic, Barbara Ward was almost optimistic. "At least," she said, "we are seriously thinking about the problem before it becomes acute." We probably have enough oil to last out this century at present rates, and enough coal to last until 2076. The southern half of the planet has considerable potential for producing hydro electricity which has not yet been tapped.

## **"THE PROMETHEAN CURSE"**

She had grave warnings about "plunging for nuclear power" as the answer to our problems. The principal danger is the extremely lethal waste products which are produced—as the people of Port Hope, Ontario are aware. The terrible thing is that these waste products retain their lethal qualities for 25,000 years—which is a long time when you consider that archeologists believe that Abraham began his wanderings only 4000 years ago. She painted a very vivid picture of what is involved in trying to harness nuclear energy. It is literally an attempt to bring the power of the sun onto this planet. If you know your Greek mythology you will know why she called it the "Promethean Curse"—all the energy man can desire, at the risk of destroying life itself. "For me," said Barbara Ward, "the greatest count against it is its irreversibility. If we plunge for it now, in this generation, we are leaving our children a dreadful legacy, which they can never get rid of, even if they ban any new production of nuclear devices. We will have poisoned their world for 25,000 years. We, our generation, will bear this responsibility."

## **CONSERVATION**

A much safer solution than nuclear energy is conserving conventional fuels, and



she outlined several ways this is being done already. In Sweden, better methods have been worked out for obtaining the greatest number of units of heat per barrel of precious oil. In Japan the building code has been altered to require office buildings with wide expanses of glass—to install heat pumps. These recirculate the heat in the building, and reduce the high consumption of heating oil. In Los Angeles, cars crossing certain key bridges during rush hours are required to pay very high tolls if they have fewer than four passengers—an effective way of convincing people to form car pools. These are only a few of the proven ways of using less oil—and we will be driven to take them seriously as the price of petroleum goes steadily upwards.

## CAN THE WORLD BE SET ON A NEW COURSE?

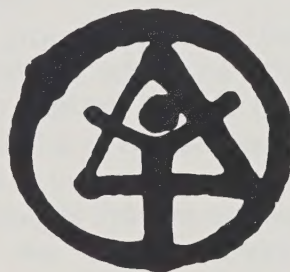
Our society, in Barbara Ward's phrase, has a "slosh it on" attitude to the world's resources. Pour on half again as much as we need and let the rest run off. Not only is our society wasteful; it is greedy as well. As she said, "We have a bad case of 'the wants'." Somehow we have to turn ourselves around. Can this be done?

Economists on their own will never turn us around. The about face towards a saner, thriftier life style will have to be led by those who appeal to men's hearts as well as their minds. Ideas are powerful, and those of us who are beginning to catch the vision of what is necessary to safeguard a future for us and all mankind will have to make our ideas known. Will we be only a few voices crying in the wilderness? No matter.

Barbara Ward drew an example from the history of her own country. English society in 1750 was in a deplorable condition. The lower classes were brutalized and gin-sodden. The upper classes were indolent, irresponsible and lived only for gambling. Churches throughout the country were vir-

tually deserted, the clergy as corrupt as everyone else. A century later, English society had acquired a respect for hard work—the "Victorian work ethic". The lower classes had acquired an ambition to improve themselves; the upper classes had acquired a stern sense of duty. There were exceptions of course, but the whole tone of society had changed completely. The English people had turned themselves around. Who had given the order for the about face?—two men, the Wesley brothers, whose influence was felt far beyond the Methodist church. What happened once could happen again.

In your prayers during these lovely summer days, remember all people on our planet, earth. May we heed the words of our modern day prophets—of whom Barbard Ward is one—to the end that all mankind may look forward to a better future in our HABITAT—the earth.



*Readers interested in further information related to Habitat and concerns raised at the conference will wish to read the new book "Home of Man" by Barbara Ward \$4.95 and the article in the September issue of the Presbyterian Record by Wayne Smith.*



# WHO WILL SERVE ME?

by MARGARET SIMMONS

As the evening drew to a close, a familiar question arose.

"Could I have a volunteer to prepare the devotions for our next meeting?"

Before I knew it, I heard my own voice responding, "I will."

Until then, I had participated only to the extent of being a good listener.

That evening the devotions reached my ears, not as an historical account, but as a vibrant message bursting into life and speaking to my heart directly. No longer could I remain once-removed from the Biblical characters of bygone centuries who, until now, appeared as two dimensional figures pressed onto white pages with black ink.

How often I pleaded my inadequacies in preparing and leading devotions, but I learned that even great men of stature as Moses, Jeremiah, and Isaiah, shied away from God's voice.

"I am going to send you to Pharaoh, to demand that he let you lead my people out of Egypt," directed God as He spoke to Moses. (Exodus 3:10)

Moses stammered his inability to do so.

"I'm just not a good speaker. I never have been, and I'm not now, even after You have spoken to me, for I have a speech impediment." (Exodus 4:10)

God did not release Moses from the work He laid out before him. Instead, He provided Moses' brother, Aaron, to assist him. With some reluctance, Moses heeded God's call to visit the powerful Pharaoh.

Another man who felt the weight of God's order was Jeremiah, the priest. When God appointed him as spokesman to the world, God caught Jeremiah off-guard completely.

"I can't do that! I'm far too young!"

"Don't say that," instructed God and with that He touched Jeremiah's mouth.

"See, I have put my words in your mouth!" (Jeremiah 1:6, 7, 9)

Jeremiah talked with God and God directed him.

Also, I remembered Isaiah, the outstanding prophet to whom God spoke in a vision.

"Whom shall I send as a messenger to my people?" asked God. "Who will go?"



Without hesitation, Isaiah replied, "Lord, I'll go! Send me." (Isaiah 6:8)

God's chosen people obeyed Him. Jesus stressed obedience to His commands assuring all followers that in their obedience they were living in His love.

Jesus' words of appointment rang in my ears.

"You didn't choose me! I chose you!" (John 15:16)

God spoke to me through the devotions that evening. If I, too, were chosen, I decided to show Him my willingness to serve in some capacity, however minor. I volunteered to take the devotions for our next meeting.

In preparing the devotions for the meeting I went through several steps. First I chose a theme. I knew that in any study of Third World countries, starvation threatened the survival of even the fine threads of hope. Such a shocking situation ought to be the concern of every mind. I clipped items concerning the dying of millions from recent papers and periodicals. I pasted current newspaper photos on a large board and captioned them with challenging facts gleaned from my gathered materials.

Then I considered a scripture reading to accompany my meditation. I recalled the beautiful passage where Jesus fed the hungry multitudes as they sat on the grassy hillside. To save time in looking for that particular passage, I extracted the key words from my remembrance of it (fishes and baskets) and looked them up in the concordance in the back of my Bible, the alphabetical listing which gives an index of, and references to, the principal words used in Bible text. Very quickly, the concordance guided me to Mark 6: 38-42 or Luke 9:12-17. I chose the account recorded in Mark.

I began the devotions with a call to worship; a short Bible theme, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Mathew 25:40) I then read the scripture passage to focus the group's attention on Jesus' concern for the hungry. How definite Jesus was in meeting the responsibility of feeding the hungry by those who were made aware of the need. I followed this with my poster display and meditation.

When God spoke to His chosen men, they answered Him and were fortified in their communion. Now God was speaking to our group through His holy Word and the meditation. We, too, responded to His call by communing with Him in prayer.

I have found that I am helped to pray in public if I remember to include praise or adoration, thanksgiving, intercession, petition and confession. We offer Him our *praise* in response to His omnipotence, beauty, grace and mercy. It follows that because of His generosity toward us, we want others to receive similar benefits. We are then motivated to ask God, through Jesus Christ, to *intercede* in the lives of all His children.

In our group gathering, there are personal needs for which we offer our prayer of *petition*, asking God to bless and sustain us. All the while we *thank* Him for His goodness to us.

Jesus taught that we are forgiven in the measure we forgive others. With this thought in mind, we *confess* our sins; those we commit by deliberate action and those we commit by selfish inaction.

I closed the prayer in the name of Jesus for only through Him can we commune with God.

When in your group the familiar question is raised, "Who will take the devotions?" I hope that spontaneously, several will step out in faith and volunteer, "I will! I will!"

We have God's promise we do not take this step alone. For in Philippians 2:13, there is the assurance that "God is at work within you, helping you to want to obey Him, and then helping you do what He wants." Do we need anything more?



## FOR CHILDREN'S GROUPS

### Theme: What is Important?

The resources will help children and leaders to discover, by using creative techniques, what is important to them in the areas of time, things, food, money.

2 Mission Packets—

1 for Primary and

1 for Juniors

each containing

1 Leader's Guide

2 sets of 8 leaflets

Learning-Giving-Emphasis—"Anishinabe Fellowship" includes background information, stories, a sheet of 4 pictures, games and a suggestion for a pow wow as well as the list of Presbyterial Treasurers.

Price \$3.00.

## FOR ADULT GROUPS

The adult study kit features the book "Justice Not Charity" A New Global Ethic for Canada by Douglas Roche. The book was written to help Canadians decide how to move as responsible citizens in a world with many problems. The author points out some of the links between Canadian enterprise and world poverty and suggests practical ways individuals can be responsibly committed to a new harmonized co-operative world.

Included in the kit are discussion papers on Native Peoples, the Handicapped, the Family and "Mission Strategy" along with a Study Guide which includes general methods of presentation and suggestions for using individual papers.

A five session Bible Study and an Inter-Church issue of Mandate Newsletter which contains articles describing mission activities of various denominations completes the packet.

Price \$3.95.

## CANADIAN CONCERN

The 1976-77 Mission Study material for denominations—Anglican, Disciples of Christ, United.

**FOR TEENAGE COUNCILS**  
**Canada—Express**  
by Dixie Kee

The Youth kit relates the question of values to Christian responses to needs and concerns in Canadian Society.

What do young people today care about?

Who's important to them?

What influences me?

These are questions young people will answer as they evaluate their own experiences by using the activities and worksheets in the packet. Case studies in the packet of individuals and a family help the groups discover the values expressed in their life styles.

*Mr. Roche autographs "Justice Not Charity"*





# CHRISTIAN RESPONSE

ges was prepared cooperatively by six de-  
heran, Presbyterian, Roman Catholic and

## PS Values in Mission

The packet also includes the offering emphasis "Using what we have to share in God's Mission" which lists Presbyterian youth secretaries and treasurers and three Alive leaflets describing Presbyterian Mission activities in Canada.

Two copies of Mandate Newsletter which includes an article entitled Presbyterians in Mission as well as other articles and pictures on the mission activities of various other denominations are also included.

Price \$3.50

for the President, Mrs. Newstead.



## SUPPLEMENTARY MATERIAL

### SLIDE SETS

The slide sets depict responses that have been made by particular denominations to meet a wide variety of needs.

*NATIVE PEOPLE: The Kenora Fellowship Centre* sponsored by the Presbyterian Church in Canada was provided at the request and for the use and assistance of Native People.

*NATIVE PEOPLE: Native Deacons of the Roman Catholic Church in Northern Ontario* became catalysts for change in the world, proclaiming the Gospel in word and service.

*URBAN MINISTRY: Flemingdon Park Catholic-Presbyterian Worship Centre* located in North-east Toronto serves a high-rise community of 26,000 people.

*URBAN MINISTRY: Youth Corps* is a Jesus-centered team effort in response to a need for Christian leadership among youth. This team effort originated in the Roman Catholic Archdiocese of Toronto.

*RURAL DEVELOPMENT: Seaway Community Services* is a ministry among disadvantaged people along the St. Lawrence Seaway in Ontario. A co-operative venture of the churches, citizens, civic groups and government agencies it is an example of Christian concern.

*SEAMAN'S MISSION: The Lutheran Seaman's Centre* is a large house trailer in the centre of the port on Pier 35 in Toronto. Ministry to seamen deals with people who are often forgotten.

*AIRPLANE MINISTRY: The Lutheran Association of Missionaries and Pilots (LAMP)*, in its ministry to the sparsely settled areas of Canada is a team ministry made up of Christians in Service.



**COMMUNICATION:** *Inter-Link* is a non profit, mass media resource centre located in Toronto. Inter-Link provides a Roman Catholic presence in inter-church broadcasting.

**INNER CITY:** *St. Columba House, Montreal*—a mission project of the United Church of Canada attempts to get beyond the symptoms of poverty to the root causes.

**CHAPLAINCIES:** A hospital chaplain for the United Church of Canada indicates that he works with people in crisis situations. A demanding ministry!

**INNER CITY:** *Brunswick Street United Church*, which is part of the oldest district in Halifax is reaching out to its community so that all involved may have life "in its fullness".

**SUMMER MINISTRIES:** *Cavendish National Park* was the setting for United Church of Canada student minister Jeanne Stright "to give and learn" on a summer mission field.

**RESORT MINISTRY:** describes a summer ministry called "*Huron Feathers*" at Sauble Beach, Ontario sponsored by The Presbyterian Church in Canada.

**INNER CITY:** *At Tyndale Neighbourhood House* in Montreal. The Presbyterian Church in Canada has entered into partnership with the Anglican Diocese of Montreal to provide a Parish House to meet the spiritual needs of the community.

Each slide set consists of ten (10) 2" x 2" mounted slides that will fit in most standard projectors. All slides are packaged in a vinyl sheet together with notes and questions for discussion.

Price: single set \$4.00 each  
2 or more sets \$3.00 each  
available from the Board of World Mission.



Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

**THEY SHARED TO SURVIVE**  
by **SELWYN DEWDNEY** and illustrated  
by **FRANKLIN ARBUCKLE**

Macmillan ..... \$10.95

Although this book was reviewed in the June issue of the Presbyterian Record, it might be interesting to add a few comments from the viewpoint of a member of the Women's Missionary Society. The book ties in very nicely with our study for 1976-77: Canadian Concerns—Christian Response, and can give us a great deal of useful background material—for study or for our own personal enrichment. The author recreates the life style of Canada's native peoples from earliest prehistoric times, basing his writing on years of research and of contact with the people themselves. From the Beothuk of Newfoundland and the Micmac of Nova Scotia to the Kwakiutl and the Haida of the west coast and the Inuit of the Arctic, Selwyn Dewdney brings to life the customs and values of our original Canadians. Arbuckle's drawings fit into the text extremely well, illustrating highlights of the lives of the fishermen, hunters, fur-traders and farmer-warriors that have lived, sometimes precariously, in this wide land of ours. The book is well worth a thoughtful reading, especially the final chapter, in which the author sets forth the present situation in relation to our native people and asks us, point-black "Can we survive if we *fail* to share?"

Marian Johnston



**ENOUGH IS ENOUGH**  
by JOHN V. TAYLOR

SCM Press Limited ..... \$2.50

John V. Taylor was the former General Secretary of the Church Missionary Society. In this position he travelled all over the world and made a close study of mission in every country. This is reflected in his latest book "Enough is Enough".

The title probably comes from the saying that "Enough is enough and too much is too much." John Taylor points out that we in the western world have too much and selfishly we always want more. We consume too much food and resources and we are the major polluters.

He asks us to pause and think through our ways and the way we are heading. He suggests that we adopt three mottoes. First—"The price tag is too high"—in money, in use of land or resources, in the well-being of others in less affluent countries, etc. Second—"Who are you kidding?"—develop a healthy cynicism. Third—"You can't take it with you"—live a simple life, travel light as Jesus told his followers to do.

This book fits in very well with the new study "Canadian Concerns—Christian Response". John Taylor deals with many of the same problems as the author of the study material. Sometimes he approaches it from a different angle. This book itself would make an excellent study book for adults and older youth. It raises many meaningful questions and the responses suggested by the author merit deep thought and discussion.

Mary Peckover

**The Golden Acre, by Thyra Ferre Bjorn**  
**G. R. Welch Co., Ltd., Toronto.**

When the parents have found their "Golden Acre" they discover it is rejected by their daughter. In the end they learn

they were searching for the same thing. There is enough suspense to the story to hold one's attention to the last page. This is a good book for holiday reading.

Enquire about this book at your public library or your local book store.

by Mabel Booth

**A WOMAN'S WORTH AND WORK**  
by KAREN HELDER De VOS

Baker Book House ..... \$2.95

By dividing this paperback into 3 major sections: "What do feminists want?", "What does the Bible say?", "Where does a Christian stand?", the author gives a clear analysis and comparison of the goals and methods of feminists and Christians. She frankly discusses the positive values in the women's liberation movement and its area of common ground with the Christian perspective.

You may not agree with everything she says but that's not the point of the book—it may help you to discover your unique place in God's world.

S. Yuen

**DEVOTIONS FOR FAMILIES: BUILDING**  
**BLOCKS OF CHRISTIAN LIFE**  
by BARBARA OWEN WEBB

Judson Press ..... \$1.95

This book of devotions for families is based on themes from Ephesians, such as prayer, caring for others, Christian fellowship, worship, and family love. Each devotion includes a Scripture passage and a short story which relates the biblical theme to family experience. Line drawings are printed on tear-out sheets and may be coloured and used for banners, posters or mobiles. This book would be a good resource for a Church School class or week-day group.

—Mabel Booth





## a small reflection

by agnes pierce

### **When they ring those golden bells for you and me**

When I was a child, I was always fascinated by church bells. As I lived on a farm, I loved to go to a city, especially on a Sunday, so I could hear the many church bells chime. They would ring out hymn tunes I had heard played on the piano or organ.

When my husband and myself lived in Hazelton, B.C., we worked among native people. A bell would be rung to get our people to the service on time. We would look across a valley and see the people coming with their lanterns from among the thick bush, down the mountain sides and hills, along the streets to the service. Soon the church would be full. However, it was the ringing of the bell that was necessary.

How many uses there have been for bells down through history! In the days when the Romans ruled in Britain, a Christian Church was built at Canterbury, and when Augustine came to convert the Saxons, that was the little church he occupied. Since then the Church of Canterbury has been dear to the English heart. Today the great Cathedral that stands on the site of the little early church is the Seat of the Archbishop of Canterbury. It has a tall perpendicular tower known as Bell Harry Tower because of the great bell it contains. It is one of the most beautiful features of the Cathedral close to a group of buildings belonging to the monastery Augustine founded.

Bells are also used at weddings, ringing out happiness. At Christmas we hang up bells and ring them for joy and gladness. New Year's is a time of much bell ringing. Bells are used on a farm to call people for meals. And then there is the school bell that so many of us hated to hear as children. There is the common cow bell we love to hear tinkling in the fields where the cattle are grazing.

When we think of bells, we recall that lovely old hymn:

There's a land beyond the river

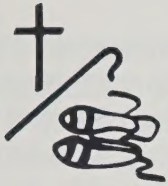
That we call the sweet forever,

Where they ring those golden bells for you and me.

To the Christian, death's call is likened to chimes of golden bells . . . sweet, tender, comforting and harmonious, from Heaven's portals. While it is only natural to cling to life as long as possible as we dread to leave loved ones behind, yet all must prepare for that life beyond. Alas, many see no further than the realm of passing time.

Christians are already people of the new age. The abundance of life which Jesus gives now is foreshadowing the eternal life of the future. It will be infinitely enlarged, of course, and all limiting factors will be removed. Christian people are goal people: something out there is beckoning us on and on. That something is our hope in Christ, and His pledge of the resurrection. The great and important thing is that we have the forgiveness of sins, and through His shed blood we can hope for mercy. And the thought of the golden bells ringing for us may be the idea of the song writer, but I am sure it will be a great home coming when the saints are welcomed into the presence of their Lord and Saviour.





**BWM**

Church, Saskatoon where his father is a member of the Kirk Session.

**The Rev. and Mrs. Desmond Howard** and family have returned to Canada at the end of August after a term of three years during which Mr. Howard was attached to the staff of the World Association of Christian Communicators located in London England. The Howards, former missionaries in India of The Presbyterian Church in Canada, will be discussing with the Board of World Mission the possibilities of future assignments after their furlough.

**Miss Susan Tucker** has returned to her home in Vancouver, B.C. after completing her term of service as an overseas volunteer teaching english at the Christian Academy in Japan under the auspices of the Korean Christian Church in Japan.

**Mr. and Mrs. James Whitefield** have completed their assignment under the Board of World Mission in Kingston, Jamaica and have spent a part of the summer months doing deputation work in summer camps across Canada.

**Mr. Richard Fee**, a 1976 graduate of Knox College has been appointed to serve in Nigeria as a missionary of The Presbyterian Church in Canada. After completing the missionary orientation course in London, Ontario he expects to leave for overseas in September. Mr. Fee is a graduate of Carleton University and comes from Killam, Alberta.

**The Rev. James L. Codling** a 1976 graduate of Knox College has been appointed to serve in Elphinstone, Manitoba under the Board of World Mission. Mr. Codling is a graduate of the University of Saskatchewan and comes from Parkview



**News from  
Eleanor Knott of  
The Helen Macdonald Memorial School  
Jhansi, India.**

So much has happened since I returned to India from Canada. Early in March we had a visit from three men in Scripture Union. They had meetings in the local churches and with our girls. The day they left the auditor arrived to do the school audit. At the same time 24 chaplains from throughout India began moving in for a conference using our facilities. Some of the older girls and staff were able to sit in on some of the meetings which were a blessing. The day the chaplains left, Muriel Stephenson who has been working on the new Hindi hymnbook for the Church of North India arrived. She had chapel services with the girls and led singing sessions in the evening. The girls sang better under her leadership. That same month we had our Annual Society meeting, and as of April 1st I officially became Treasurer of the school, although I've been doing the work since returning, but not able to sign cheques. In the midst of all these events the Lord showed that His grace is sufficient, for His strength is made perfect in weakness.

In April we had exams with school closing at the end of the month. Two of our staff have resigned, one being our Home



Science teacher. We are looking to the Lord for His replacements. Miss S.K. Singh finished her B.Ed. exams in May. We trust she did well, as in her practice teaching, and that the inspectress will approve her appointment without further delay.

Our Tibetan family continue to bring us joy and sorrow. We pray that they will find the Lord's place for them in this land. Some have almost finished their nursing training and service period, ready to look for a job. One is here waiting for her residential papers so she can marry. Also two of our girls want their sisters to be educated here. We hope their sisters will be able to take some responsibility for them.

Pray for us as we plan some celebrations for this year, the 50th year since the school opened.

# NEWS

## **Native Peoples, Church Persons Listening Conference**

Orillia, Ontario (CCP)— It began with misconceptions, hostility, and mutual suspicion.

But four days later when the Native Peoples, Church Persons Listening Conference was over, most of the 150 representatives agreed that they must work together, listen together, and understand one another on a continuing basis, if governments and the Canadian public are to take seriously the rights and demands of Canada's original peoples.

For the first time in their history the three national native organizations, The National Indian Brotherhood, The Native Council of Canada, and the Inuit Tapirisat of Canada, representing 500,000 people of Indian and Eskimo background, met together in formal sessions. And it was the first time ever

Canada's major denominations—Roman Catholic, Anglican, United, Baptist, Presbyterian, Lutheran, Mennonite and Salvation Army had participated in discussions with native people.

The Listening Conference was conceived almost 18 months ago by the Rev. Ernie Willie of Toronto, an Anglican priest who is a Kawakuitl Indian from British Columbia. He felt that native organizations were not understood by the Churches and that the Churches were offering support without fully understanding the desperate struggles in which his people were involved.

"And we also have to think beyond aboriginal rights and land settlements," Mr. Willie said. "We have had to express ourselves in courts of law and in politicians' offices over these matters. We must return to our own spirituality and values that include unity and individual worth."

Forming workshops, and performing various exercises, the delegates, some hindered by language difficulties, struggled with native issues ranging from spirituality to the rights of Indian women. And the tension and frustrations sometimes flowed.

"I'm bloody tired of having to absorb guilt for the mistakes of the Church in the past in relation to native people," one Church delegate fumed. "We know we made mistakes and I want to redress them otherwise I wouldn't be here."

"I guess we just have to learn to trust you again," an old Indian from the Northwest Territories answered him quietly.

The Conference's recommendations included an ongoing 12-person committee to plan future action; emphasis on just land settlements; revision of the Indian Act to end discrimination against Indian women; support for Project North, the Churches' project on natives' rights and northern development; revival of native spirituality, and above all, unity.

Archbishop James Watton of Timmins,



Anglican Metropolitan of Ontario, saw the conference as placing the Churches clearly on the side of native people as never before.

"We've all made brave statements, passed beautifully worded resolutions and uttered pious phrases about native people. We've been paternalistic. But this weekend we started to put into action what we've always passed off as mere words."

### **INSIGHT, IN-SOUND, IN-TOUCH IN CHRISTIAN CONCERN**

The John Milton Society for the Blind in Canada, an affiliate of the Canadian Council of Churches, has produced a 15-minute filmstrip, entitled "Ministry of Light" with accompanying sound cassette and support material. "Ministry of Light" portrays the work of the Society and invites individuals and congregations to translate their own Christian concern into action by welcoming visually handicapped and blind people into fuller participation in the life and work of church and community.

The John Milton Society is a specialized ministry, supplying Christian literature in large print, braille and cassette form free on request. It is also a ministry to the sighted and through its educational material seeks to sensitize those with sight to the spiritual and social needs of those who cannot see to read ordinary print.

For information write or call the Executive Secretary, John Milton Society for the Blind in Canada, 40 St. Clair Avenue East, Suite 201, Toronto, Ontario, M4T 1M9—(416) 921-4152.

from Council Communicator Spring 1976.

### **Canadian Bible Society Announces Five Staff Appointments**

Rev. Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society has announced five staff appointments. Ordained Ministers of twelve different Denominations now serve on the staff of the Society.

**Newfoundland** Rev. David Genge of St. George, N.B. has been appointed District Secretary of the Canadian Bible Society in the Newfoundland District to succeed his brother the Rev. Mark Genge who has been elected Bishop of the Central Newfoundland Diocese.

**Nova Scotia** Rev. Byron Howlett, Minister of Wyndholme Avenue Christian Church, Dartmouth, N.S., has been appointed District Secretary of the Canadian Bible Society in the Nova Scotia District.

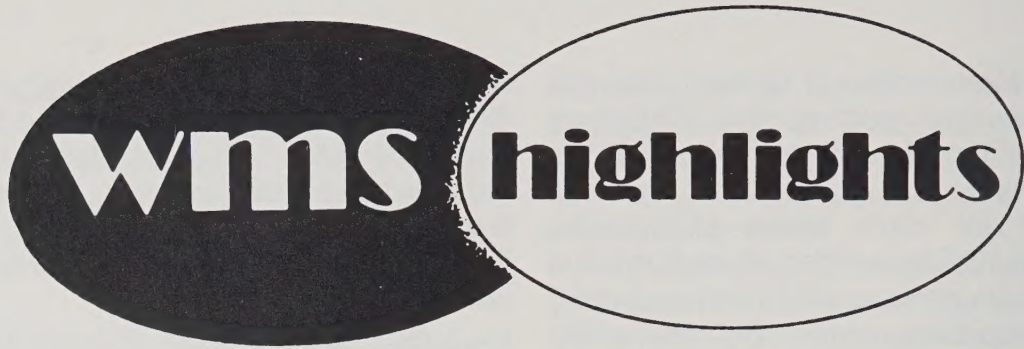
**Saskatchewan** Rev. George E. Ward of Saskatoon who since November 1, 1965, has been District Secretary of the Canadian Bible Society in the North Saskatchewan District, will assume the additional responsibilities of being District Secretary in the South Saskatchewan District on July 1.

**Alberta** Rev. Robert H. Grey, Pastor of the Moravian Church in Bruderheim, Alberta will succeed the Rev. E. M. B. Wheelock as District Secretary of the Canadian Bible Society in the North Alberta District.

**Toronto** Rev. Dr. Russell T. Hall, who has served as a Missionary in Lagos, Nigeria for the past ten years will assume the position of Resource Director in the National Office of the Canadian Bible Society on July 1st. Dr. Hall, who is an Honour graduate in Business Administration, served The Presbyterian Church in Saskatchewan, Manitoba and Ontario before going to Nigeria in 1966.

The Canadian Bible Society is the Fourth largest of the 57 national Bible Societies in the world organization of the United Bible Societies. In 1975 it distributed 3,619,000 Scriptures in Canada in 92 languages and provided \$1,200,000 for the translation, publication and distribution of the Scriptures in some 150 countries. The Scriptures are now in 1,577 languages and the demand for the Bible is the greatest in history.





### **Toronto and Kingston Synodical**

"PASS THE WORD ALONG" was the theme for the annual meeting of the Synodical of Toronto and Kingston held in St. Andrew's Church, Kirkland Lake in April. The fellowship and warmth of the Temiskaming Presbyterian who hosted the event demonstrated that they were very expert in passing the word along.

The programme was inspirational, fast-moving and versatile. The Bible study, "The God of the Bible" was conducted in groups then all joined for moments of meditation at the close of each session. In open heart circles four previously unfamiliar persons introduced themselves, shared a concern with each other and then prayed for each other's concern. The skits on over-seas mission work were delightful and presented with imagination. One group had costumes of the Caribbean complete with rhythm band. The presentation of reports was in a light-hearted manner with the presidents and secretaries being interviewed by a make-believe TV reporter and camera. Each person being interviewed gave the audience some personal information about herself and how she personally passed the word along as well as telling how her department was effectively doing the same. A service of worship was prepared and presented with everyone participating in some part of the service; the choir, the prayers, the scripture playlet or the making of posters of the mission work of the church.

The installation of officers was conducted with Mrs. C. M. Snider being re-elected as President.

### **Edmonton Presbyterian—Semi-annual meeting**

In June the theme for the meeting held in St. Paul's church, Galahad was, "God in Action—Today".

40 women, Rev. Lin and two elders attended. Miss Brenda Moncrieff, Educational Resource Person for Alberta and British Columbia, and her "understudy" were able to be at the gathering.

Mrs. Sheila Wilson of Mill Woods, Edmonton, told a short story of a case of abject poverty in Nigeria, and then intimated to us that as Christians we are missionaries wherever we are.

### **Red Deer Presbyterian—Semi-annual meeting**

More than 25 met at St. Paul's church, Eckville in June.

Mrs. Ruth Logan who spoke on the Parable of the Talents from Matthew 25 reminded us that we have talents more or less but—it is what we do with them that counts. Mrs. Logan pointed out that the man with five talents and the man with two each received the same commendation, while the man with one who did nothing with it was condemned.

The Synodical report was given by Mrs. Muriel Fraser.

Mrs. Bernice Bell of Red Deer in a report of the Council Meetings in Toronto stressed our need to study and pray about our relationships with the ethnic groups in Canada and how these can be improved.

Rev. George MacDonald urged the gathering to be slow to throw out traditions just to attract the disinterested, but rather



hold fast to our faith.

Miss Judy Fraser, R.N., of Red Deer who has recently returned from Ethiopia where she worked under the Sudan Interior Mission for two years described the relief and rehabilitation after the 1973 famine.

Miss Johnson, adult secretary, described pamphlets available for study on Native Peoples.

### **Regina Presbyterial—Rally**

WMS members from Indian Head, Qu'Appelle, Ft. Qu'Appelle, Weyburn, Estevan and Regina gathered in June in Westminster Church, Estevan.

Mrs. L. E. (Betty) Wood, newly elected president of Regina Presbyterial chaired their meeting. Bible study was conducted by Rev. Allan Old. June 6th being the birthday anniversary of the Christian Church, the study was taken from St. John 14th and 15th Chapters. All participated and gained much from the sharing of ideas in the discussions.

Mrs. A. Old reported that at Council she was impressed with Fellowship, with delegates from across Canada, Devotions held each day in the lovely Ewart College Chapel and Mission, for the World, which was presented in detail, with much emphasis on Overseas Mission.

### **Superior Presbyterial**

The Annual Meeting held in First Church, Thunder Bay in February with Mrs. Gordon N. McCutcheon presiding, had as its theme "Encounter".

Mrs. Ian Mackay, in reviewing the Reports for 1975, used a "Front Page Challenge" skit, entitled "Here's What Happened". This was a novel and interesting way to discuss the reports. In answer to the CGIT report, Miss Rebecca Plunkett spoke on the 60th Anniversary of CGIT which was held at a local Hotel—dinner, meeting and reminiscing—a most enjoyable time. Miss Plunkett said that, although girls interested in CGIT are few at the present time, interest is picking up, and hope

now is for greater membership.

The guest speaker at the evening session was Mr. John Bawtinheimer, Counsellor with the Clinic for Alcoholics and Drug Addicts at St. Joseph's Hospital. His topic was "Alcoholism in the Home", and how we can help these unfortunate people. This topic was very enlightening, and very timely when we consider what a problem this is now, especially with the young people. Mr. Bawtinheimer asked for our understanding and help, mentioning especially bedding of all kinds and towels for use in the Clinic.

### **Barrie Presbyterial—Rally day**

About 118 ladies registered for the WMS Rally Day held in Huntsville Church in May. Mrs. R. H. McKee presided. The theme for the day was "He is my brother." Mrs. Ed Buie and Mrs. Norman Giffen of Sunnidale Corners led the morning worship service. The delegates who attended the annual meeting of the Toronto and Kingston Synodical held in Kirkland Lake, presented a very enlightening resume of the highlights. The Presbyterial delegates presented the skit, which they enacted at Kirkland Lake. This stressed the fact that WMS work stretched from the Atlantic to the Pacific—all across Canada. An offering was taken for the Yokohama Nursery Project in Japan.

Holy Communion was served by Rev. W. C. McBride and the elders of St. Andrew's to begin the afternoon session. The message was given by Rev. Bill and Mrs. Betty Leslie from Fernie House, Pickering, Ontario. This is a home for disturbed boys and the Leslie's not only work with boys but also with the parents. The work is supported by government grants as well as donations from organizations and private individuals. Mr. and Mrs. Leslie find the work very rewarding for they feel that our youth are our most precious possession. Mr. Leslie with his banjo and Mrs. Leslie at the piano delighted everyone with several songs.



## **Waterloo-Wellington Presbyterial—Rally**

Was held in St. Andrew's Church, Kitchener in May with 173 women present.

The guest speaker was Mrs. John Johnston of Hamilton. She is the first Canadian woman to have the honour of being on the Central committee of the World Council of Churches. She was a delegate to the assembly in Nairobi in 1975. Her address was very thought provoking and she challenged us to live our Christian faith. There is such a contrast in life style in Africa. It is said "the rich live simply that the poor might simply live." They are asking for more freedom in directing their lives politically and religiously. We all must extend a helping hand. We must offer prayer, we must offer money, and above all, we must offer a smile to our black sisters in Africa that they will know that Jesus Christ frees and unites. Mrs. Johnston showed slides of Nairobi and concluded with a question period.

## **Peterborough Presbyterial—Semi-annual Meeting**

Sixty-one women registered at Centreville Church for the Semi-annual meeting in May. The theme, "The Blessedness of Daily Work" was outlined in the service of worship led by Mrs. Roger Roberts and expressed the thought that work is a form of worship and a service to others. Unselfish service brings much joy. It is the fulfilling of our Lord's command to love one another.

Delegates to the Synodical stressed the need for concentration on Children's and Youth work as it is at a low ebb in the churches at present.

An interesting resume of the work of the Presbyterial over the past 65 years was given by the Historian, Mrs. Audrey Eby. Mrs. Heather Johnston the guest speaker was the Lay Representative of The Presbyterian Church in Canada at the World Council of Churches in Nairobi in 1975.

She explained that the World Council of Churches was formed in 1948 by the major Protestant Churches and has met every seven years since. She spoke of the elation of sharing Christ and the pain of problems to be solved created through differences of customs and values of various cultures. 20% of the delegates were women and she felt that they would have increasing contributions to make as they work with men on the common ground of being children of God unhampered by the label of sex. For her, the highlight was the closing ceremony when a beautiful Indian girl from the United States interpreted the Lord's prayer in Indian sign language. This was understood by all regardless of language and was very uplifting. Mrs. Johnston has been appointed one of sixteen to sit on a committee for planning the next Council in 1983.

## **Brockville Presbyterial—Rally**

The Annual May Rally was held in the Church of the Covenant, Lansdowne. The theme of the meeting was "That we all may be one." Despite the snowy weather almost all auxiliaries were represented.

A skit entitled "Tell Me Doctor" presented by several auxiliary members brought to light in an amusing way, some of the problems many of us have had at one time or another in our local WMS groups. Seven patients, Mrs. Speakeritis, Mrs. Fun and Fellowship, Mrs. All-run down, Mrs. Class-Conscious, Mrs. Self-centeredness, Mrs. Raise-money and Mrs. Rusharound were all seeking medical advice for their specific problems, as each name suggests. This delightful presentation was very well done.

Special music was provided by the hostess church. Dr. Ram Singh, the speaker is presently on a leave of absence from his position as Principal of Baring Union Christian College in the Punjab, India. He has accepted a position with the Board of World Mission working with recent immi-



grants to Canada from India, Pakistan and Bangladesh.

Dr. Ram Singh spoke of the problems of prejudice and discrimination which his people face. He is trying to introduce Canadians to the problems of immigrants and to help his people to adjust to our Canadian way of life. It is his hope that Canadians would understand and appreciate the background of immigrants and not discriminate against them because of it.

A unique touch was added to the meeting as Dr. Ram Singh closed the Rally with a prayer spoken in his native language.

### **Kingston Presbyterial Spring Rally**

St. John's Church, Pittsburg, in its picturesque rural setting, was the perfect place for the Presbyterial Spring Rally with its theme, "He hath made all things beautiful". The president, Mrs. James Johnston, welcomed the large number of ladies present and extended a special welcome to Mrs. M. DiGangi, guest speaker and to Mrs. Snider, our faithful Synodical President. Business included reports on Synodical in Kirkland Lake, Council at Ewart College and a very gratifying treasurer's report. A lively singsong added variety. Arrangements had been made to have Presbyterial Groups bring to this meeting their special donations for the Yokohama Project Fund. As the gifts were offered, each group representative told how the money had been raised. A total of \$567.00 was presented.

The outstanding feature of the day was Mrs. DiGangi's inspiring address based on our theme. Mrs. DiGangi challenged us to be good disciples, to show love and to witness. She reminded us that serving *for* Jesus must follow serving *with* Jesus.

### **Montreal Presbyterial**

157 members braved one of Montreal's blizzards to attend the 61st Annual Meeting, hosted by the Town of Mount Royal Church in February.

"Inside Out" Our Mission To The Unchurched: was the Theme of the day, with Miss C. Stuart, Rev. Ronald Rowat and Mr. Keith Price addressing the meeting.

At a time when our groups seem discouraged, with declining membership and listless response to calls for leaders, Miss Stuart of Queen St. East Presbyterian Church, Toronto, jolted the meeting with the rousing challenge; (her words) "If you are Inside get Out" among the needy, elderly, lonely, discouraged people of your community and "Serve" as Jesus commanded 2000 years ago.

### **Glengarry Presbyterial Rally**

St. Andrew's Presbyterian Church in Lancaster was filled with members and friends to celebrate the 62nd Annual Rally of the Glengarry Presbyterial Women's Missionary Society, also the 100th Anniversary of organizing of the Lancaster society. The Lancaster group was the first to be organized in Glengarry in May of 1876, later that same year Williamstown was organized in August, Vankleek Hill in September, Kirkhill in October and Dunvegan Kenyon in October.

The President Mrs. Alpin MacGregor of Martintown presided, her message was "We shall be Witneesses to the uttermost parts of the world" and the Theme was: "Our Challenge For The Second Century—Let's Face It".

Mrs. Wm. Ewing of Vankleek Hill introduced the speaker Dr. Ram Singh, principal of Baring Christian College in India. He is doing research on tensions between immigrants from India, Pakistan, Bangladesh and Canadians. Dr. Singh explained that these newcomers are educated, skilled people. Their skills could be of benefit to Canada if utilized. Only about 25% are working at jobs for which they have been trained.

Miss Margaret Boyd, Ottawa, Resource Consultant, showed literature that is now available for study.



## **Quebec Presbyterial—Rally**

The 62nd Annual Rally was held in St. Andrew's Church, Sherbrooke in May.

The Theme was "Be Strong in the Lord—Put on the Whole Armour of God".

The delegates to the annual Synodical meeting held in Cornall, Ont. reported in discussion form.

Miss Margaret Boyd, Educational Resource Person from Ottawa, conducted a Bible study—Chosen for Service—based on the Gospel of John 15:1-17.

Mrs. Murray MacDonald was presented with a Life Membership Pin and Certificate from St. Andrew's Auxiliary. Miss Alene Morrison made the presentation commending Sarah MacDonald's dedication to Christian service—in the Auxiliary, the Presbyterial, the Synodical, the church and daily living in her profession and in her home.

Special music was presented by three members of the Alexander Galt Band, Wendy Paulette, Maureen Vallee and Marilyn MacDonald.

The Guest Speaker was Rev. Harry Brown, who serves in the capacity of a Guidance Counsellor at Alexander Galt. In keeping with the theme Mr. Brown chose as his text—"Put on the Whole Armour of God". To maintain an active faith we must put on the whole armour of God. The theme of the letter to the Ephesians might well be . . . you once walked according to the course of this world. Now walk worthy of the vocation wherewith you are called, as followers of God, walking in love . . . loins girt about with truth, the breastplate of righteousness, feet shod with peace, the shield of faith, the helmet of salvation, the sword of the spirit, praying. "God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how."

## **Knox, Vernon, B.C.**

The women of the local WMS group shared their study on Taiwan and Japan

with other members of the congregation in June.

Posters, pictures and information on tripods and on the walls gave an outline of the year's study. A special "Taiwan Corner" displayed articles from Taiwan received from Rev. and Mrs. Ellis in Taiwan.

All participated in putting together a large jig-saw map of Taiwan.

## **Lachute—Womens Day at the Church**

The WMS group had as their special speaker Miss Brenda Moncrieff a member of the Educational Resource Staff for British Columbia and Alberta. 74 persons were present when Mrs. Pearl Clark, President, opened the meeting with prayer and welcomed members and guests. Dr. Bell mentioned that he was proud and pleased that under his ministry Brenda had offered herself for full time service in the Church and that she was giving such strong leadership in her area of British Columbia and Alberta . . . Mrs. Pearl Clark welcomed Brenda and introduced her to the large group in words very gracious and intimate as she is Brenda's aunt. With the assistance of a map, charts and leaflets Brenda gave a most challenging, informative and splendid address on her work as an Area Resource Staff Member. She spoke of her happiness at being home to share the afternoon with her friends. She said that education was for growth, Mission, Sharing and Witness and then proceeded to speak about commitment to Jesus Christ, The Presbyterian Church in Canada and Missions and Education. She shared some of her joys as well as some of her frustrations in the work. She challenged all not to live within the four walls of their own church or their own City but to go out "into all the world" and that may mean "going out and bringing the large percent of those right in Lachute who do not go to church anywhere". Mrs. Al Parkes with well chosen words thanked Brenda and presented her with a small gift "to remind you of your visit to your home Auxiliary."



**A Contribution To The Yokohama Nursery Project**—was received honouring Mrs. William MacKenzie, Pinecrest Nursing Home, Lucknow, Ontario, who celebrated her 100th Birthday on March 12th, 1976. The letter stated "She is a very fine lady, a person very much interested in the work of Missions. Always, she has been interested and involved with people who could not help but appreciate her warmth, intelligence and humour. She enjoys children and I am hoping that she will appreciate this gift in her honour."

#### **Lindsay—100th Anniversary**

The WMS of St. Andrew's Church, Lindsay, celebrated their 100th Anniversary on Sunday May 16, with an evening service.

The guest speaker was Rev. Murray Garvin, home from Taiwan. Rev. Garvin chose as his text Hebrews 13-8, "Jesus Christ the same yesterday, today and forever," and delivered a thought-provoking message on our relation to God's faithfulness in the past, present and future—a future available to us all.

A short history of the WMS of the Lindsay Church was read by one of the members of the society. The choir rendered special music and the service was concluded by a time of fellowship in the church Hall. An Anniversary cake, appropriately decorated and donated by a member was cut by two long-time members—one from each of afternoon and evening groups.

Upwards of 100 people attended from surrounding churches within the Lindsay Presbytery and greetings were brought from the Presbyterial by the President.

#### **Bowmanville—CGIT Mother and Daughter Banquet**

An ideal relationship exists between the CGIT of St. Andrew's, Bowmanville, and the WMS Flora Galbraith Afternoon Auxiliary. The CGIT were their guests on May 27th when they hosted a Mother and Daughter Banquet. Four members of the Youth Group served and the CGIT girls

presented their Mothers and Guests with artificial roses they made for them. Miss Sandra Noble, Musical Director for the Group, supplied guitar music for a sing song. The Service of Affiliation was led by Mrs. James Gilchrist assisted by girls and Leaders and the girls were welcomed on behalf of the Society by Mrs. Kay Porter.

Miss Jessie Greig, a school teacher and Leader for eight years of a CGIT Group in Knox Presbyterian Church, Oshawa, gave an inspiring address.

#### **Christ is Alive in CGIT and CGIT is Alive in Canada**

This 'aliveness' is partly as a result of a really super National CGIT leadership training event held in the Aurora Conference Centre, Aurora, Ontario, from July 4-9, 1976.

The MELD Conference was the coming together of 32 delegates from every province in Canada for a week of intensive training.

The letters M.E.L.D. stand for Multiple Effect in Leadership Development which means that the person who attended will now pass on that training to other leaders within their own province.

If your area is planning leadership events, please do contact one of the representatives who attended the conference.

Miss Pat Race,  
849 Concession Street, Apt. 3C,  
Hamilton, Ontario.  
L8V 3Y1

Mrs. Donna Rose,  
Box 221,  
Bassano, Alberta.  
T0J 0B0

Mrs. Violet Holmes,  
7278 Elm Acorn Ave.,  
Burnaby, B.C.  
V5E 3A6

Remember, our teenage girls of today are our Mothers of tomorrow. It takes a strong faith in God to build a Christian home and CGIT could help lay down that foundation.



**Mrs. Laura M. Burnett**, past president of the WMS (WD) was included in *Who's Who in Religion in America* (1st edition 1975-1976).

Among the activities of Mrs. Burnett listed in this publication were:

Member of the Presbyterian Church in Canada

Chairman, Women's Inter-Faith Committee, United Appeal, Metro Toronto

President, Women's Auxiliary, Canadian Bible Society

President, Women's Inter-Church Council of Canada

President, Women's Missionary Society, W.D., The Presbyterian Church in Canada

Member of numerous Committees, Canadian Council of Churches

Mrs. Burnett was also invited by International Biographical Centre, Cambridge, England to submit information to the tenth Edition.

### **Correction**

The official name for July 1 is **Dominion Day**. We are sorry if we offended some people by not using the official title for the Day in the June-July issue.

## **OFFICERS' ODDMENTS**

*It's not our paper anniversary—but most of this "O-O" is going to be about things put down on paper.*

**MEMBERS**—*Want to know how your Society is governed—under what rules it clicks along? Then, each Adult Group—and indeed each officer—should have a copy of the revised Constitution and By-Laws which will be obtainable this fall. The revised Constitution was approved by the General Assembly in June of this year.*

*The 61st Annual Report ready now is a paper-back of WMS information—Council Annual minutes, details of mission work and mission personnel, financial statements, Committee work run-downs, and who's Glad Tidings Sec. in every Synodical and Presbyterianial from British Columbia to Quebec. If it's any other officer you want, she's there too.*

*Deliberately we said: "Glad Tidings Sec.", because to Adult Group G.T. Secs. the annual print-out for 1977 subscriptions will be coming. Checking it back promptly into the Office, along with subscription moneys, will mean that no one misses a single issue. A "Hurrah! Hurrah!" for readers—the subscription price has not been increased. A "Hurrah! Hurrah!" for the Editor and her committee will be new subscriptions sent in. Every subscription means less subsidy needed. Let's ALL pull stoutly, not just with paper-chains, to raise that subscription total.*

*Did someone put a pen to paper in the early summer and send your Group word of a student, a new family, a job transferee coming to your church in the fall? MEMBERS—welcome them. Corresponding Secs. send on word of those moving from your Group or congregation. Postage stamps (another paper product) are still 8c for letters in August.*

*Happy papering!*



# In Remembrance

Mrs. Wellington Barrie  
St. Andrew's, Arnprior

Mrs. Catherine Young  
St. Andrew's, Brandon

Mrs. Jessie Helen Robinson  
Knox, Carstairs

Mrs. Jeanie Young  
Westminster, Chauvin

Mrs. I. E. Hahn  
First, Edmonton

Mrs. Malvena MacIntyre  
St. Luke's, Finch

Mrs. Robert (Frances) Besse  
Presbyterian, Guthrie

Mrs. Jennie Schaef  
St. George's, London

Mrs. Jean Horne  
Drummond Hill, Niagara Falls

Mrs. Annie Currie  
Presbyterian, Paris

Mrs. Elizabeth Moorley  
Presbyterian, Richmond Hill

Mrs. Huldie (Ed.) Garton  
Knox, Ripley

Mrs. Norman Tuer  
St. Andrew's, Stratford

Mrs. Morris Brown  
Knox, Teeswater

Mrs. Cecelia Shedden  
Presbyterian, Thornhill

Miss E. A. Lowther  
Calvin, Toronto

Rev. John Munro Laird  
Knox, Toronto

Mrs. F. A. Biddle  
Knox, Windsor

## Synodical Givings January-June 1976

| OBJECTIVE       |                                      | 1975            | 1976            |
|-----------------|--------------------------------------|-----------------|-----------------|
| \$ 23,000.      | BRITISH COLUMBIA                     | 7,058.          | 7,127.          |
| 21,200.         | ALBERTA                              | 6,783.          | 7,312.          |
| 12,000.         | SASKATCHEWAN                         | 5,376.          | 4,162.          |
| 17,300.         | MANITOBA AND<br>NORTHWESTERN ONTARIO | 3,835.          | 6,436.          |
| 152,000.        | HAMILTON AND LONDON                  | 56,502.         | 58,191.         |
| 154,000.        | TORONTO AND KINGSTON                 | 49,000.         | 39,300.         |
| 72,000.         | QUEBEC AND<br>EASTERN ONTARIO        | 29,853.         | 31,422.         |
| <u>451,500.</u> |                                      | <u>158,407.</u> | <u>153,950.</u> |
|                 | SPECIAL GIFTS                        |                 | 2,357.          |
|                 | YOKOHAMA NURSERY PROJECT<br>(TOTAL)  |                 | 17,092.         |



# *Standing On The Cesspool*

by GWYN WHILSMITH

*Standing in the backyard of the cottage, Lord,  
everything around me  
is green and beautiful  
My children stretch beneath  
the swaying willow trees  
catching the breeze  
off the clear lake  
sipping cool drinks  
enjoying a joke*

*Their children  
tumble and crawl  
on the soft grass  
chubby legs and arms  
flailing happily  
throwing sticks  
to the German shepherd  
We are at ease  
all is good with us*

*Then a faint foul odor  
rises from the grass  
and I know I'm standing on the cesspool  
I am reminded that underneath  
this verdent green  
is an unholy  
mess of corruption*

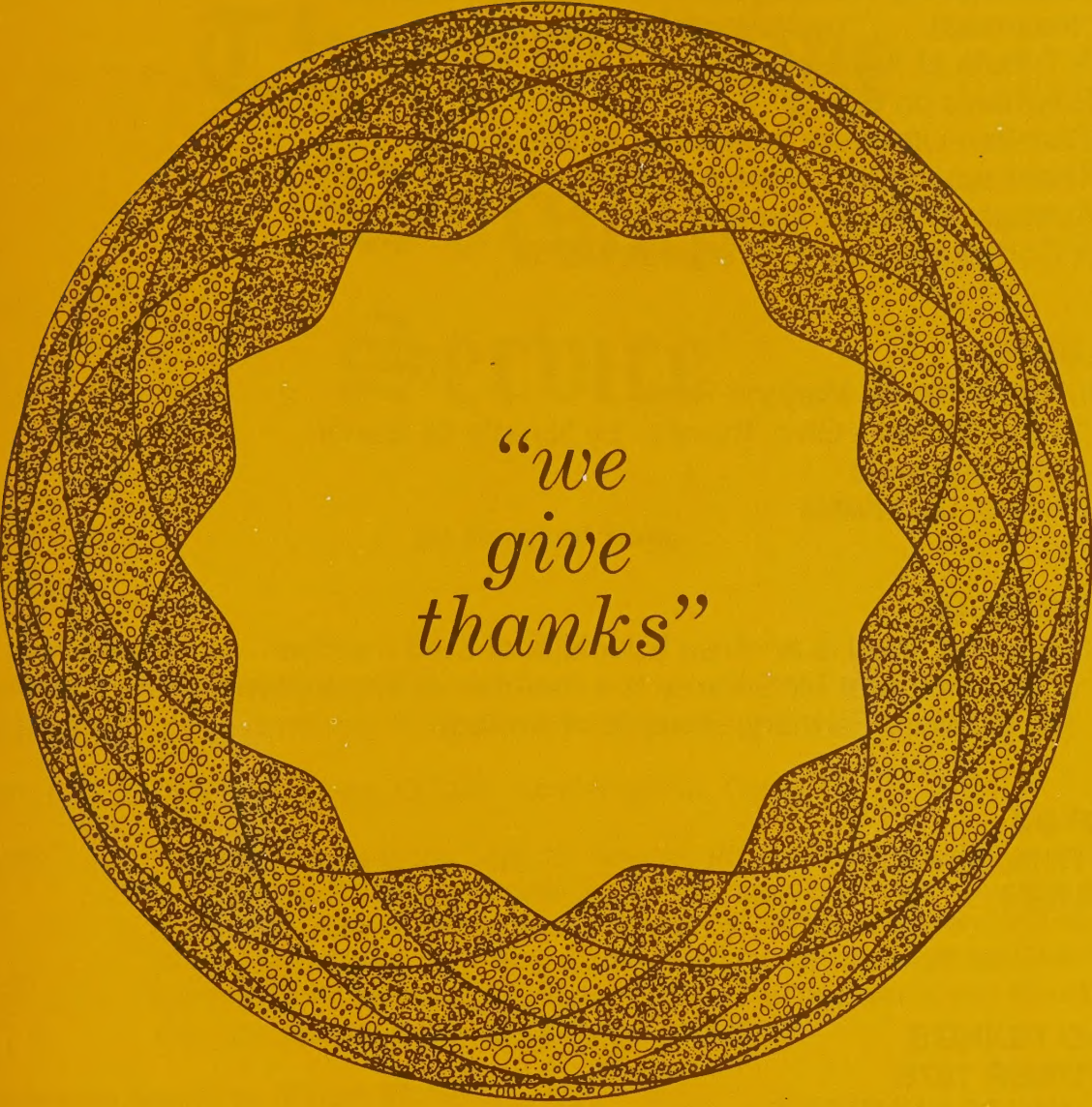
*Oh God we who are blessed .  
want to ignore the  
other cesspools of our world  
Cesspools which ooze and twist  
beneath the scum of our indifference  
where can be found  
no calm and shining lakes*

*Cesspools where rats eat children  
where men murder and women sell their bodies  
Cesspools of starving, hating, fighting  
stealing, suffering, crying, greed*

*Lord give us strength  
to lift the covers off  
to look into the sewage of this world  
Keep us from being overwhelmed  
by the putrid stench and look of it  
we just don't run away  
to vomit*

*and then forget  
God be in us  
Guide us to do  
whatever you would have us do  
with this world's cesspools*





*“we  
give  
thanks”*

OCTOBER 1976

**GLAD TIDINGS**



## **FEATURES**

- 3 Thanksgiving Worship Service by Margaret Boyd
- 5 "Inasmuch . . ." by Margaret McGillivray
- 7 A Tribute of Appreciation
- 8 Emphasis on Giving
- 15 Christian Literature in India by Agnes Hislop
- 16 Thanksgiving by Louise A. Reith
- 18 Armagh by Mary Farmery
- 19 A Conversation with Mrs. Jean Morris

## **COLUMNS**

- 9 In the World by Marjorie Ross
- 13 "In Everything—Give Thanks" by Ninette Di Gangi
- 26 WMS Highlights
- 29 Officers' Oddments

## **IN THIS ISSUE**

Miss Margaret Boyd is an Area Educational Staff member.

Mrs. (J. E.) Margaret McGillivray is a member of The Editorial Committee.

Rev. (M. P.) Mary Farmery, Director of Armagh.

## **PHOTOS**

- 7—R. Hummelen
- 15—Lit-Lit.

## **GLAD TIDINGS**

**OCTOBER 1976**

**VOLUME 52 NUMBER 8**

MAY NUTT  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# Thanksgiving Worship Service

by Margaret Boyd

## Call to Worship:

Leader: O come, let us sing to the Lord.

Response: Let us come into his presence with thanksgiving.

**Hymn:** 571 "We praise thee, O God, our Redeemer, Creator"

**Prayer:** "Oh give thanks to the Lord, for he is good; for his steadfast love endures for ever!" Dear God, we thank you for the many blessings you have given us: for life, health and happiness; for family, homes and food; and most of all for Jesus Christ, your Son, whom you sent that we might partake of the spiritual food that strengthens our faith and renews our spirits as we worship and praise you. In Jesus' name. Amen.

## Responsive Reading: (Psalm 67: TEV)

Leader: God, be merciful to us and bless us; look on us with kindness,

Response: that the whole world may know your will; that all nations may know your salvation.

Leader: May the peoples praise you, God; may all peoples praise you!

Response: May the nations be glad and sing for joy, because you judge the peoples with justice and guide all the nations.

Leader: May the peoples praise you, God; may all peoples praise you!

Response: The land has produced its harvest; God, our God, has blessed us.

Leader: God has blessed us; may all people everywhere honour him.

**Hymn:** 60 "Let us With a Gladsome Mind"

**Scripture:** Matthew 6: 25-33 (read in unison)



**Reading:**

- Leader: Thanksgiving comes and what are we thankful for? Thanksgiving is an attitude toward life, not just a day to be celebrated.
- Reader: We are thankful when we take the body, mind and spirit God gave us and use them to his glory. This thankfulness is expressed in giving ourselves. We are so grateful for God's gifts, especially the gift of his Son, that we desire to respond, to become responsible Christians.
- Leader: With the attitude of joyful thanksgiving toward life we will have hope in all situations.
- Reader: When we are thankful people, we see God at work in the world and rejoice in his wondrous deeds, and we know that God, through Christ, has won the victory, a victory of love and hope. We rejoice and our gratitude shows itself in loving service as we want for our neighbour, our fellowman, that which we ask for ourselves.
- Leader: Giving thanks is not dependent upon temporal circumstances. It is faith expressed in daily living.
- Reader: We show our gratitude in the use we make of our possessions, many or few as they may be, and in the confession we make that Jesus Christ is Lord.

**Offering:** Our offering today symbolizes a desire to share what we have so that others may know the joy that comes through God's love.

**Dedication:** (in unison)  
O Giver of all good gifts, accept with our lives our tribute of grateful praise for we trust in you. Amen.

**Hymn:** 364 "We Give Thee but Thine Own"

**Litany of Thanksgiving:**

- Leader: For all the sustenance which you have provided for our bodies, minds, and spirits, to fit us for communion with you:
- Response: We thank you, O Father.
- Leader: For the knowledge that we are your children and that you, as our Father, are ready to give:
- Response: We thank you, O Father.
- Leader: For the manifestation of your creative power and glory in nature and in history and for the fulness of grace and truth revealed in Jesus Christ:
- Response: We thank you, O Father.
- Leader: That you have trusted us with the knowledge of your laws to subdue the earth and replenish it for you:
- Response: We thank you, O Father.
- Leader: For life with its strength and gladness and beauty:
- Response: We thank you, O Father.
- Leader: For delights of all kinds: the gift of rest, waking to a new day, the friendships of those who look kindly upon us, and the affection of loved ones:



Response: We thank you, O Father.

Leader: That you sent your Son, born of woman, to make our human flesh the instrument of your glorious and holy will:

Response: We thank you, O Father.

Leader: For giving us the privilege of service and supplying us with the means to fulfill your purposes;

Response: We thank you, O Father.

**Hymn:** 569 "Joyful, Joyful We Adore Thee"

**Prayer:** Help us, O God, to return to your purposes for your Church, to recognize all men as your subjects, and that the world belongs to you.  
May your great love flood our lives, only to overflow and to channel your grace to other lives.  
You are in our world, O God,  
May we serve you here by ministering to the needs of our fellowmen.  
Amen.



## Inasmuch . . .

by Margaret McGillivray

Time 12 noon—

From my 4th floor window I can see the panel truck parked at the curb below. The truck has a well known name on its door—The Scott Mission. So I know my friend and neighbor Mrs. MacPhail on the 2nd floor is about to enjoy a delicious hot meal. There will be left overs to dress up her evening meal as well.

Mrs. MacPhail is typical of many older people across Canada who are being nourished in body and spirit by "Meals on Wheels" this Friday morning and each week day. After a few years of great pain and difficulty in moving about, she had sur-

gery nine months ago for the replacement of a hip joint. During the years of misery before the operation she was introduced to "Meals on Wheels" and this wonderful service became a major factor in making life bearable. Now she is free of pain and moves about more and more easily. Again she is receiving "Meals on Wheels" and her period of convalescence has been steady and happy. Because of Mrs. MacPhail's great satisfaction with the program, I've made it my business to listen to all and sundry on the subject. Here are some things I have found out.

To begin with, let your imagination dream about the number of people who



must be involved in this program. Think of how different these people will be—each from the others—but all moved by compassion for those who need their help. So many people—giving and receiving quietly—behind the scenes—with little fuss but a tremendous service! Surely the sheer size of the project is a wonderful thing in itself. For this takes place five days a week in Canada and many other countries—from Weyburn, Saskatchewan to Methlick in Northern Scotland. Those who are ‘givers’ today—of time and talent and love—may be ‘receivers’ tomorrow.

Who are the ‘receivers’ today? Why—anyone who is not able to prepare a hot meal for themselves or to shop for food—or who has no one to do it for them. One may be disabled or ill—or elderly—rich or poor—old or young. An application for ‘Meals’ brings an interviewer to the home and on approval ‘meals’ can be started within a day or two.

And who are the ‘givers’ today? Volunteers all the way! Organizers—shoppers—cooks—drivers and those who *run* the meals to your own table with a smile and a word of cheer—of these only some of the cooks who belong to catering services are employees. The volunteers are healthy, energetic people—men and women—young and not so young—who are committed to the service of their neighbors—come rain or shine. But which of the givers today can guarantee that they won’t be ‘receivers’ tomorrow. So, the feeling of being one with the other is built into the program.

Mrs. MacPhail tells me that not the least of the joy of ‘Meals’ is to have someone coming to her door everyday. There is not time to stop and visit. In fact, to save the messenger even a moment of waiting, Mrs. MacPhail opens her door a crack so it needs only a push to open. In comes the messenger with a friendly greeting. The food is placed on her table and with a wave the messenger is gone. This haste is nec-

essary when you remember that 25-40 meals are to be delivered by one truck alone within two hours. But a different messenger comes each day of the week—Monday through Friday. The kindness of the messenger is matched by Mrs. MacPhail’s consideration. Now Mrs. MacPhail has five new friends who know her in her own home—and whom she knows and responds to.

I hear much enthusiasm regarding the daily menus. Any nutritionist would surely consider it good food—well cooked—attractively packed for delivery—generous in quantity and of ample variety.

Certain special diets are available as necessary and of course it is all done on a non-profit basis. Some people get ‘Meals’ only two or three times a week but Mrs. MacPhail is a regular customer—five days. The regular customer pays a total per week which covers the cost but which amounts to so little that I can scarcely believe it.

Every Friday there is included with each meal a slip of paper with a Prayer asking God’s Blessing on those who Serve. I know Mrs. MacPhail is happy to add this to her own Prayer of gratitude to God each meal time.

‘Meals on Wheels’ is an all-Canada effort.

I am writing to you from Toronto and you will understand a fine organization is required in this large and busy city. Each District Unit has its own team of volunteers. The team in one District alone consists of 150 people. The Units are for the most part Church based and a large proportion of the regular helpers are from the Church rolls of this City. I have no hesitation in saying that the whole program is one which fosters the Christian graces of kindness, friendliness, patience and cheeriness—givers and receivers alike must ‘grow in Grace’ together.

Bon Appetit! May God Bless all of you wherever you are!





# Miss Mabel Booth

## A TRIBUTE OF APPRECIATION

by Mrs. W. I. (Mary) McElwain

The Women's Missionary Society W.D. of The Presbyterian Church in Canada has suffered a great loss in the resignation of Miss Mabel Booth as Children's Work Secretary. During her fourteen years in this office Miss Booth has led the cause of week-day groups for boys and girls—Children of the Church and Explorers. Recognizing the changing family life-styles in our time, she has believed in these church-centred programmes as instruments through which boys and girls can find a meaningful relationship with God and others.

Mabel had brought to her work a wealth of experiences in various positions in The Presbyterian Church in Canada for many years. After graduating from The Missionary and Deaconess Training Home, she served on the staff of the W.M.S.(W.D.) in the Ukrainian Church, Toronto. As a deaconess in the Presbyteries of Saskatoon, Prince Albert and Edmonton, she is still remembered for her diligence by friends and co-workers. Returning to Ontario, she served as congregational deaconess in Central Church, Cambridge and Glenview Church, Toronto, where she supervised the Field Work of students at Ewart College. She came to specialize in children's work, taking leadership training courses in Wooster College, Ohio, in Wells College, New York and at Northfield, Massachusetts.

Since joining the staff of the W.M.S.(W.D.) as Secretary for Children's Work, she has constantly laboured in her quiet manner to make creative and worth-

while programmes available. She also served as Consultant in Elementary Education, being involved with the Board of Christian Education in leadership training and the selection and use of Church School materials. She was open to the input and counsel of members of the Children's Work Committee and to the experiences of congregational leaders, which she incorporated into helpful quarterly bulletins. To keep in direct contact with children as well as to test the practicality of resource materials, she became involved in Church School teaching and children's groups in Gateway congregation, where she was ordained an elder.

Since she had such a wide knowledge of our Church, no one was better qualified to write the children's Centennial study, "Celebrating 100 Years". She has always maintained a keen interest in leaders met at training events and any others who looked for special assistance. She served actively on the Camping Committee of The Board of Christian Education and many other committees.

Yes, Mabel Booth will be missed. At the first Presbyterian Music Camp at Golden Lake in 1972, where she supervised the children's programme, one of the others on staff observed that Mabel must have found "the Fountain of Youth". Many of us would agree. Our wish is that the way will open for her to devote her many talents to some other worthwhile purpose for Christ and His Kingdom.



# EMPHASIS ON GIVING



“Kamsa-hamnida” or “I give thanks” is an expression that is often on the lips of Koreans but it takes on even deeper meaning each November, the season of abundant harvest. Perhaps it is because the Korean people have always lived close to the land or it might be that they are quicker at realizing the source of harvest bounty. But whatever the reason Korean Christians certainly celebrate ThanksGIVING in a big way—at least on a par with Christmas and Easter—in the Korean Christian Church in Japan.

It all starts several weeks before Thanksgiving Sunday (usually observed in mid-November) with what is called the “Tae-shimbang” or “big visitation”. The homes of all church members, adherents, seekers and even remote contacts are visited by the pastor and two or three lay people. Different elders and members accompany the pastor each day from morning to evening on these calls. Friendly conversation leads naturally to a hymn (the favorite of the person being visited) a word of Scripture and a prayer for the family, followed by the inevitable cup of tea and some fresh fruit. Such high speed visiting, often an average of 12-15 calls per day, does not allow for a leisurely visit, but it does serve to get people caught up in the spirit of thankfulness for a year of blessing.

On Thanksgiving Sunday attendance is well above average and after praising God with joyful harvest hymns, and a sermon on the theme of thankfulness, the people are given a chance to show their thanks in a tangible way. It is time for the special



thanksgiving offering. Koreans always give well but on this day they show their conviction that if one is really thankful he will give in a way that truly expresses his thanks.

For example, the people of Chofu Church, a small congregation of only 21 members in the Tokyo area, gave over \$2,400.00! The congregation in Fukuoka (48 communicants) gave over \$3,300.00 as a special thank-offering apart from their regular weekly offerings of \$200.00. Also, on that day 117 adults attended the morning service, the first time they've topped 100!!

Many churches also celebrate the sacraments of baptism and communion on Thanksgiving Sunday. After the service both new comers and regulars share a delicious Korean meal together which is often supplemented by gifts of fruit and other treats from thankful members. This brings to an end a celebration which spreads over several weeks of visiting, witnessing and worship, a celebration that reaches out to non-Christians in a desire to share the good news, a celebration of thanksgiving with the accent on GIVING.

from Arirang—Fall 1975.



## *in the world*

by Marjorie Ross

### TOURISM

Summer is over, and many of us are just home from trips or visits. We have shown our friends our pictures, and found a place for our souvenirs, even if it is only in that drawer for "things we don't know what to do with, but don't want to throw out"!

The Ross Family spent ten days in the Maritimes this summer, and have a windowsill full of shells to prove it, to say nothing of a pile of "interesting stones" and a boxful of misty slides—it was the weather that was misty, not the photography!

Since our return I have been thinking about the experience of being a tourist, for the first time in many years, and about the whole subject of tourism. This month I want to say a little about tourism as it has

developed in the Caribbean, and follow it up next month with a few thoughts on the tourist and holiday industry in Canada.

#### **Tourism—A Modern Industry**

First of all, we have to remember how recently tourism has developed. Seventy five years ago travel was much less comfortable and comparatively more expensive than it is now. Certainly travel across oceans was for the very rich or for the immigrants. All of us know people who came out to Canada 40 or 50 years ago on the one great trip of their lives, who, now, in retirement, have the means to go back almost annually on charter flights to visit the folk in the Old Country and see the tourist



sights. Our parents thought that a trip to Niagara Falls was enough travelling for a lifetime. We follow the lure of the travel brochures to the South Sea Islands or Hong Kong. Since this is a very new experience for everyone, none of us are quite sure how to act, either as tourists or as hosts. For the same reason, the economists are not sure whether the tourist industry has proved to be a blessing or a burden to underdeveloped areas like the West Indies.

### **Development in the Caribbean**

The islands of the Caribbean have long been a poor region on the doorstep of affluent North America. They have few natural resources, and most of their foreign exchange (the currency they must earn in order to buy their imports) used to come from one major commodity, sugar. Unfortunately, the price of sugar rose and fell with world demand and created an uncertain economic base for all the islands. The question was how to diversify their economies in order to lessen the dependence on sugar, and also to provide jobs for hundreds and thousands of unemployed West Indians who, during the '50's, migrated to Britain in large numbers.

A few industries were developed by British and Canadian companies in the larger islands, but a great deal more were needed. Developing a tourist industry seemed the obvious answer. The islands all enjoy the blessings of sunny skies, warm seas and lovely beaches. With the coming of faster, cheaper air travel all of these were within easy reach of the major cities of eastern North America, and, during the '50's, many of us were feeling more prosperous. A winter holiday in the Caribbean no longer seemed like a pipe dream.

The climate was there, the potential tourists were here. All that was needed was for the governments of the islands, then just securing their independence from Britain, to enter into agreements with the business men who could make it happen.

This is what they did right through the '60's.

Creating a tourist industry is no different from developing any other industry. In an underdeveloped country, a basic infrastructure of communications must be created. This may include a new or improved airport and harbour, better roads, and telephone and electrical services. These last may serve only the tourist hotels, but an improved airport and road system is useful to all sectors of the economy. Sometimes it was necessary for the developer to contribute to the cost of these services and in return for this he was given exclusive long term rights to the best beaches and hotel sites. During the building phase millions of dollars of capital investment poured into the islands in the form of buildings and equipment. Some local people were employed in construction, and the island governments cannot be blamed for being dazzled by the amount of money that was being lavished on "developing their economies".

### **Disillusionment**

Since the hotels have been in operation, however, many of the Caribbean governments have been disillusioned at how little foreign exchange actually remains in their treasuries as a result of the development of the tourist industry. Certainly many dollars are converted into West Indian currencies by tourists, but a great many of these flow out of the islands back to the financial centres of Europe and North America. Why?

For one thing, all the profits of the operation, except for some royalties to the island governments, return to the investors, who are all foreigners. For another thing, two of the major items of expense in operating the hotels must be paid in foreign exchange. Monies owed on the original financing of the buildings go back to foreign banks, and much of the purchasing of food must be made in U.S. dollars in American markets. Only the wages paid to local help



stays within the economy of the island.

You may wonder why so much of the food must be purchased outside the island. It is simply because the average tourist expects the hotel to be as much as possible like the one owned by that chain in his home city in Canada or the United States. He has come for the sunshine and balmy breezes on the beach, but he doesn't want anything strange or unexpected to be on the menu! Local dishes like rice and black-eyed peas do not appeal at all. Rib roasts and pork chops are what he wants to eat. Then, as well, the demands of a large tourist hotel are far beyond what a small island can produce on a day-to-day basis. How can the local market which is supplied by farmers' wives each with a little flock of hens be expected to supply a hotel that needs 25 dozen eggs every single day during the season? In order to ensure its supply, the hotel has its eggs flown in from Miami. But eggs delivered by air are expensive, and the dollars that pay for them are part of the tourists' spending that the government planners had once thought would stay in the island and provide the capital for other development.

### Psychological Damage

So, as an earner of foreign exchange, the tourist industry has proved disappointing. But what about the wages received by all those people who work in the hotels? True enough, this is money which goes into the economy of the island and stays there, but many observers in the islands feel that the drawbacks of employment in the tourist industry may offset the money. Consider what has happened. Twenty years ago a typical island community was composed of farmers and fishermen. Now the same people are cooks, chambermaids, bellhops, beachboys. An isolated subsistence economy has been transformed into a service economy in which everyone "local" is a servant and every-

one being served comes from somewhere else. Anyone who has clerked in a store or worked in a restaurant knows the problems of waiting on people. "The customer is always right." "I've got to keep smiling and never show offence in order to get a good tip." If *everyone* in the community is in this sort of relationship to the rich white strangers, very serious damage can be done to the peoples' image of themselves and other people. One church leader in Barbados expressed his concern about the children of his island. "They have never thought of tourists as being individual people like other grown ups they know—this one kind, that one fussy. In fact, they don't see them as people at all but just as objects to be exploited (you can make them give you money if you act cute) or, as you gain a little wisdom, as the exploiters of your parents and your country."

This is an era when shrinking distances make it vital that different races and nationalities learn to recognize each other as brothers under the skin. As fellow passengers in a lifeboat with dwindling resources we must recognize our common humanity. The dangerous effect of the booming tourist industry is that it brings different races and cultures close together on a purely monetary basis.

To make this a little clearer: there is an important difference between the textile worker in Taiwan making shirts for a Canadian department store, and the Jamaican waiter bringing a Canadian couple their breakfast beside the hotel pool. Both receive Canadian money, but the Taiwanese is paid for the skill and speed with which he produces the shirts, while the Jamaican's tip will depend on how well he can curry favour. The Jamaican's family depends heavily on his ability to make ordinary human friendliness and goodwill pay off. Is he really interested in that snapshot of the couple's grandchildren, or is he showing interest in order to win favour? The tourists may never know, and many always have



an uneasy feeling that they are being "taken", and that just below the smiling surface there is real hostility to white North Americans. On the other side, the employees of a hotel may find that their own genuinely friendly good nature is being eaten away by contempt for the lazy white tourist and the ease with which he can be diddled. Both have stopped regarding the other group as human beings and think of them as a group. This is the basis of racism.

### What We Can Do

All this is rather gloomy. I have been painting a dismal picture of the effects of the tourist industry in the Caribbean. Yet, many of us really enjoy a winter holiday. What can we do so that we can be tourists without a feeling of guilt? Here are a few suggestions.

1. Always keep in mind: *this is not a paradise*. The tourist brochures hope to keep you in rose-tinted glasses all your time in the Caribbean. They want you to indulge your fantasies about a care-free "paradise in the sun" (as long as you are in an unreal state of mind, it is easier to part you from your money!) There are no paradises on this earth. You may *know* Montego Bay is heaven when you think of the blizzard you drove through to get to the airport, but the difference is only in the weather. People go to work, get fired, have headaches, and worry about their bills in Montego Bay just the way they do in Medicine Hat. Life is the same in most essentials wherever you go. The hotel may seem like something out of the movies, but for the girl who makes your bed and the man carrying out the dirty dishes it is just where they work. This is an escape for you; for them it is just another working day with a hot bus ride home to a tiny overcrowded house at the end of it.
2. Make yourself informed. The ordinary tourist like you or me will probably get a

better "feel" for the realities of Caribbean life from half a dozen novels by West Indian writers than by reading economic studies. There are study trips occasionally (see below) but the tourist staying at a hotel is really out of place prowling around the back streets of Kingston or quizzing workers in a sugar field. West Indians resent this kind of thing, however good our intentions. (In the same way, what would we think about someone who came to Montreal for the Olympics and spent all their time investigating slum conditions?) Leave this kind of fact finding to official groups. Try to strike up conversations with workers in the hotels. Natural questions about their families will give you a personal impression of what life is like.

3. Try to find some way of getting into the real community. Try going into shops that are not specifically aimed at tourists. If you have any personal contact with someone whose home is in the island, get in touch with them.
4. Go to the local church. For many of us, this is the most natural way of meeting people and showing our conviction that in Christ there are no barriers.
5. Be yourself. Showing a genuine kindness towards the people who are serving you will meet a human response in most cases. As you start seeing *them* as real people, they will stop seeing you as the stereotyped tourist. With any luck, your visit will be a little plus mark in the record of Canadian/Caribbean relations—one small step for the brotherhood of man!

Next month: Tourists in Canada.

*For information about church planned tours, background information and church contacts in areas overseas you are planning to visit, contact Miss Patricia Hanna of the Service for Laymen Abroad at Church Offices.*



# “In Everything—Give Thanks”

by NINETTE DI GANGI

I have come back from Europe this fall to an empty house! After thirty years of being first two, then three, four and five, and then with marriages, six and seven, we're back to being two again. I look back on all the hours and the days, the weeks and the months, and I feel sad. I was kept busy feeding and clothing, cleaning and nurturing, praising and scolding, laughing and weeping. My children have not only left home but scattered this past summer—to Durham, Nova Scotia, to Ottawa, to Peterborough, so I'll be missing the phone calls and the family gatherings around the dinner table, and the secure feeling of seeing them often.

After so many years of a certain pattern of living, I find myself thrust into a totally new situation. How do I adjust? Where do I begin? What will I do with all the “free” time I shall now have?

Life is a continual adjustment. Only those who are willing to change and adjust to each different situation in life will feel self-fulfilled, will achieve contentment. I know that life doesn't end when my children grow and go. Only part of me is a mother—I am also a wife, a daughter, a sister. But more than these, I am a person, made in God's image and given all the possibilities to be and to do what God intended at creation. Some of these things have had to be postponed while I fulfilled my responsibilities as a mother. Like you, I know all this but between the knowing, and the accepting and the fulfilling there is a gap. How do I bridge it?

I begin by turning to God's Word. It was meant to be a guide, an encouragement, a lamp unto our feet and a light unto our path. God who knows us intimately knows all about our situation—the fears, heartbreak, sorrows, disappointments, loneliness. HE CARES. I need to be reminded of this.

In Ephesians 5, at verse 20, I find that I am to “give thanks *a/ways* for all things unto God and the Father, in the name of our Lord Jesus Christ.” There is no better cure for depression, or feeling sorry for ourselves, than to begin to list the things we have to be thankful for! To give thanks—FOR ALL THINGS. This is hard, it takes discipline and a willingness to grow and mature, regardless of our age or stage in life.

This is the month in which we officially celebrate Thanksgiving Day. For many it will be the last of the long weekends, the one usually reserved for closing the cottage. For others it will be a family time, with turkey and all the trimmings. But for us who call ourselves Christians, this should be inventory time. We need to give thanks

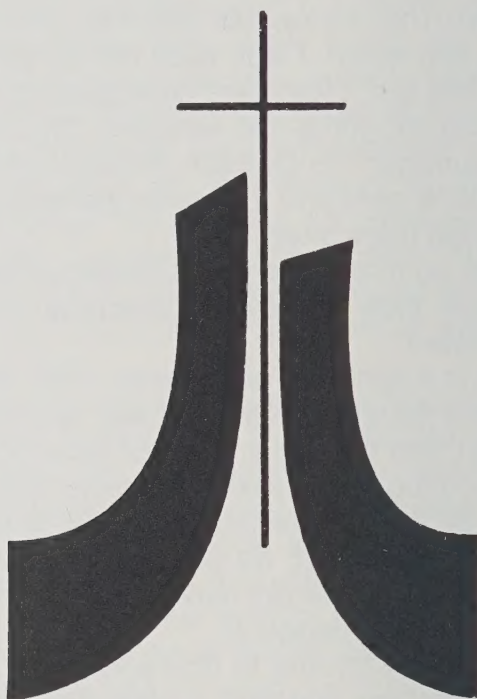
- for being citizens of this wonderful country of ours,
- for being members of a church that can meet freely to praise God,
- for being part of a loving, forgiven fellowship, with God as our Father and Jesus Christ as our elder brother.

For each one reading this the personal thanks will be different. But the need to “give thanks” is the same. To keep us balanced, to keep us from envy and pride, to keep us from despair, to keep us in close touch with God who is the source of all our blessings, this is the purpose of giving thanks.



And so, at this season of the year, I need to remember—and give thanks  
—for the opportunity to marry and bear children;  
—for the joy mingled with tears that enabled us to live out these many years together;  
—for seeing our children grow and accept their responsibilities as husbands, wives, parents and Christians;  
and especially for the mercy and grace without which none of this would have been possible!

## New Christian Conference of Asia Logo



The search for an appropriate substitute for the former logo of the CCA began with the setting up of the centralised office in Singapore in early 1974. The two year long search has finally ended with a design which was recently accepted by the CCA Executive Committee and staff. The logo was designed by Mr. Derek LANE of the Anglican Design and Display Department in Perth, Australia in consultation with CCA staff LEE Soo Jin. Variations of the design with the inclusion of the ecumenical boat and the spelling out of the CCA in full did not prove to be as popular as that of the basic motif (a stylised version of the Chinese character for man—人 “ren”) and the cross.

The combination of the stylised “ren”

and the cross describes the “logos Incarnate”: Christ as truly and fully God and Christ as truly and fully human (man).

The positioning of the cross between the two ‘arms’ of the motif could imply the divisiveness of the Christ event in human history and is perhaps a healthy reminder that we cannot take for granted the unifying power of the gospel.

At the same time, the fact that the cross towers over the two ‘arms’ symbolizes the transcendent element of the gospel; another reminder that the gospel is continually challenging us to transcend the many forms of division and discord in our daily living.

From: CCA NEWS, May, 1976.



# Christian Literature in India

by AGNES HISLOP

Since 1974 I have been Convener of the Literature Committee of the Synodical Women's Fellowship for Christian Service in the Church of North India. In addition to participating in production of the Study Programme Book, this Committee has prepared (before my time) a Handbook for the WFCS, Membership cards, a Calendar of Prayer for the Synodical and Diocesan WFCS. This Prayer Calendar has, this year, been published in booklet form. The Committee has also published the Draft Constitution of the WFCS. Literature for Christian Family life is in process of preparation.

Paralleling the production of the yearly Study Book for Women's Fellowship Groups described in last month's Glad Tidings an Inter-Church group of women and men launched another project.

Growing out of concerns for great numbers of new or weak Christians who were receiving little or no systematic teaching in the great doctrines of the Church, or even the basic content of Scripture, this group zeroed in on two areas of need. Suitable materials for these neglected persons were few and difficult to obtain. Secondly, such materials were prepared for educated, trained teachers to use.

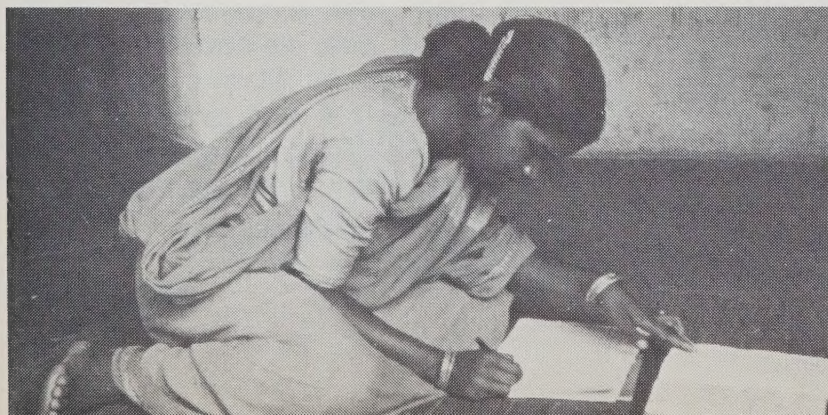
This new effort set up a three year course of Bible Study books, 24 lessons to a year. Writers from various denominations met in a work-shop. Overall aims were discussed, and their continuity

through all the lessons was noted. Then we drafted and wrote furiously on assigned (or chosen) lessons, sat together to frankly discuss our work, re-wrote—all in four or five days—then turned manuscripts for that year's book over to an Editing Committee. The main guide-line in writing was that a leader in a village situation, educated perhaps only to fourth or fifth class in school, himself/herself untrained, could use the books to teach the doctrines of the Church from Scripture and help the students to apply the teaching in their everyday lives.

The three year Course was published initially in English, but all were aware that for it to fulfill its purpose it had to be in regional languages. Permission has been granted freely for any group who wished to translate and publish in any Indian language. Word of these books spread beyond the borders of India, and they are being used in Indonesia, Malaysia and some East African countries.

So useful has this Course been that later a fourth book had to be produced. This is a survey of the Old Testament for teaching people with no previous knowledge of that part of the Bible.

The Committee has emphasized that these books are not for Church Schools; they have a different aim. Planned for adults they are an aid in building up knowledge to strengthen faith so that witness by word and life may be the result.



*studying the  
Bible*





*“What shall I render unto the Lord for all his benefits towards me?”*

*Psalm 116:12*

The Psalmist asked this question many years ago. Through the years those who recognize God as the Creator, who provides for people's needs and bestows so many blessings upon them, have continued to ask the same question and are asking it today.

Read Leviticus 23:39-43—there is the first account of a “Thanksgiving”. After the time of Moses the Jewish people continued to keep that feast of thanksgiving each year. Even after they had a beautiful temple in Jerusalem they observed the Feast of Tabernacles or Thanksgiving carrying with them branches of palm and willow to remind them of God's goodness to them when they lived in tents in the wilderness and offering gifts of fruit to show their gratitude. Songs of gratitude were written to express praise and gratitude to God. These are preserved for us in the Book of Psalms. For what was thanks expressed and how did the people of those days plan to show their gratitude?

# Thanks

by Lo

Read some of the following Psalms and note the answers to the above questions—Psalm 30, Psalm 33:5-9, 20-21, Psalm 65:9-13, Psalm 67:5-7 Psalm 89:1-6, Psalm 92:1-5, Psalm 95:1-7, Psalm 100, Psalm 103:8-22, Psalm 105, Psalm 106:1-3, Psalm 107:1-9, Psalm 118:1-5—There are many more but these will serve as examples.

Thanksgiving through the years has involved recognizing the blessings and gifts received and endeavouring to show gratitude, not only in words but in deeds and by telling others of God's goodness. For varied reasons and in a variety of ways days of Thanksgiving have been established and observed in countries around the world. The first record of a Thanksgiving service in North America was in the year 1621 when the Governor sent out a proclamation calling people together for a time of rejoicing. An account of that Thanksgiving dated December 11, 1621 and signed by Edward Winslow reads:

“Our corn did prove well, and God be praised we had a good increase of Indian corn. Our harvest being gotten in our governor sent four on fowling, that so we might, after a special manner rejoice together after we had gathered the fruits of our labours. Many of the Indians came amongst us and among the rest their greatest king Massasoit, with some ninety men whom for three days we entertained and feasted.”



# giving

. Reith

In 1763 a day of Thanksgiving was proclaimed in Halifax, Canada, for Peace of Paris which gave Canada to Britain; in 1816 Upper Canada observed a day of Thanksgiving for the ending of the war between Great Britain and Napoleon and in 1871 Canada had a day of Thanksgiving for the restoration of health of the Prince of Wales.

Special days to give thanks for special things. But there are always many blessings for which thanks should be given to the Giver, so in 1879 Canada began to have a day of thanksgiving annually in October or November. While Thanksgiving Day in the U.S.A. commemorates the landing of the Pilgrim Fathers, Canada's Thanksgiving has always been a general thanksgiving and harvest festival. For ten years, 1921-1931, the marking of Armistice Day and Thanksgiving were merged. Then in 1931 Armistice Day became Remembrance Day and Thanksgiving Day became an October holiday once again.

Around the world Christians give thanks to God for His gifts to them. In a Service of Thanksgiving African people recount their blessings, concluding "you gave us everything, heavenly Father, with joy we bring

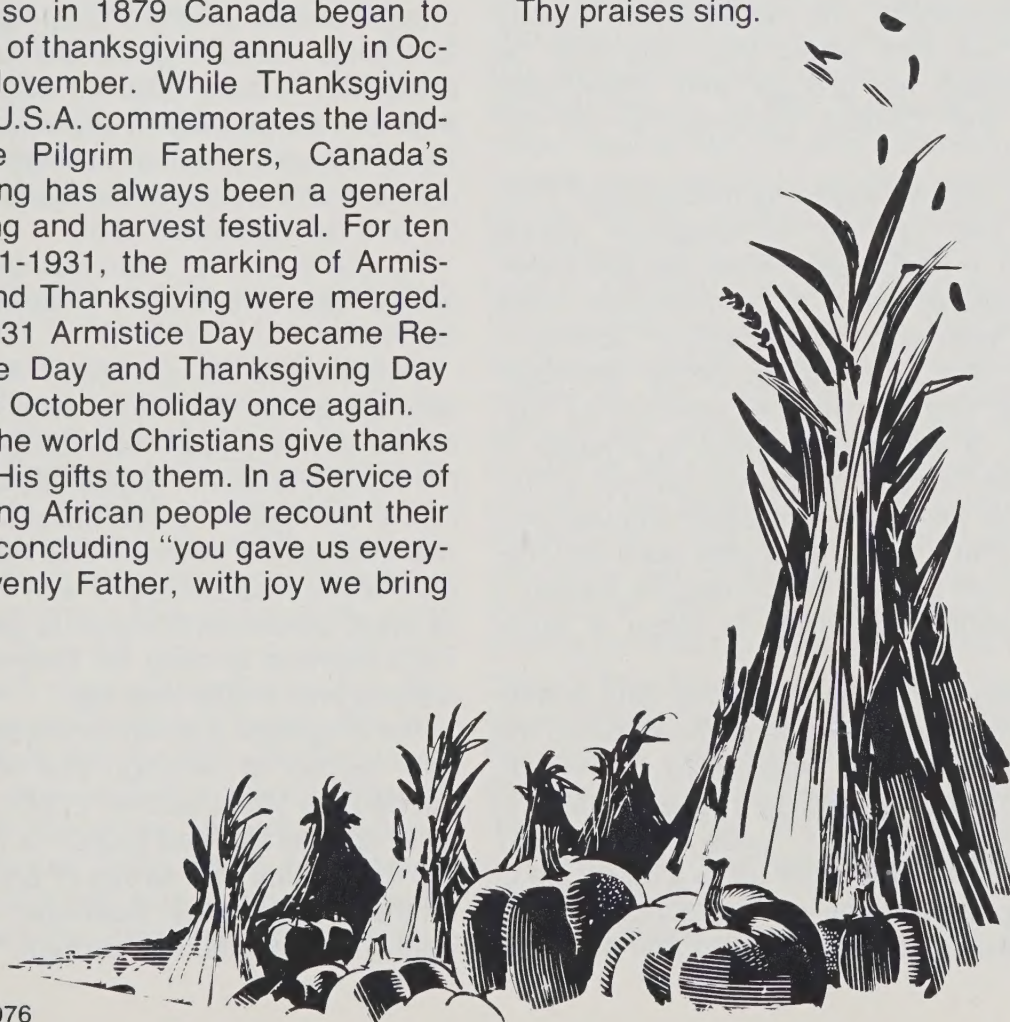
some back to you". In so doing they enable the Message of God's love to be taken to others.

An Indian poet praises God for the beauty of the dawn and prays that "the light of each new dawn" may more clearly reveal God to him. A Japanese writer expresses thankfulness for the many beautiful things that God has created which tell those who will hear—"Tis God that blesses!"

For what do we give thanks in 1976? How will we show our thanks?

Think of the many blessings for which we should be thankful and how we might show our gratitude—compose a Psalm of Thanksgiving for today.

Father who givest all  
To Thee we bring  
Tribute of grateful hearts;  
Thy praises sing.







# ARMAGH

*Strawberry Social in the Garden*

**by Mary Farmery**

The Christian concern of Presbyterian women which made Armagh what it is, is surely a positive contribution towards the betterment of Canadian life. Shouldering of responsibility, the Home which quietly says: "we care about you" will only be maintained as groups and individuals within the Church continue to be informed.

Now that Armagh has inaugurated Program Two for the non-pregnant young woman, it becomes evident we are meeting a further need in communities. Girls come from a cross-section of society—having had problems at home (alcoholic parents, divorce, or other unresolved hostilities); or again, placement by a judge of Juvenile Court—though we are not a correctional institution—or again through one of the many social agencies such as Children's Aid Society which require finding a good setting in which to place a teenager.

During 1975 when Program One admissions numbered 48, the admissions on the *Second* Program soared to 86 which, when tallied to include those already in residence January 1, made a total of 151 for the year. This adds up to a lot of use of our facilities—even such practical day-to-day items as taps turning on and off, furni-

ture wearing out, increased use of linens or the hundred-and-one things that go to make a happy home.

What praise must be rendered to the original builder whose sturdy early-century forethought placed good foundations and adequate timbers into the structure! But even so, ten teenagers alone (to say nothing of 26) can produce enough kinetics to produce shivers down the spine of a director and her dedicated staff.

To put it briefly, I am pointing out the added wear and tear on all facilities inside the Home.

What about the grounds? Multiply the average garden fifty times over, then imagine shrubs, hedges, trees and grass all demanding attention. Fragrant flowers—from lilac in Springtime to late roses in Fall—are not maintained without soil nutrient and hard work. Alas, our pond is in the process of dying unless swift action is forthcoming. Thus there is a need for long-term refurbishing both inside and out.

Not long ago, a seventeen-year-old who had stayed at Armagh five months reminded the staff that over 2000 had shared what she herself had found—a refuge during the turmoil and stress of an unmarried mother's pregnancy. Said she: "Armagh's beauty has helped me through."



# A Conversation with Mrs. Jean Morris

During the summer months in Toronto there is often an opportunity to hear visiting ministers from Britain. This summer Dr. William J. Morris was visiting and preaching in Canada. Dr. Morris is Minister of Glasgow Cathedral and one of the Chaplains to the Queen in Scotland. Mrs. Morris accompanied her husband. We soon discovered that she has a career in her own right—both in the church and in the community.

In an interview which Mrs. Morris graciously granted me, I discovered that Mrs. Morris is very active in women's work in the Church of Scotland and in her husband's congregation. She is a clinical psychologist—active in a children's village, a member of the Parole Board of Scotland and was a member of a committee to advise the government on housing and social work departments of the local authority in Scotland.

At one time Mrs. Morris was a member of the Central Committee of the Woman's Guild of the Church of Scotland, but she said that she felt the important place to work with women was at the "grass roots" in the local congregation. She said that she became involved at Peterhead because of a concern to reach younger women in establishing what was called the young wives club. The group grew until there were 70 to 80 women participating. The program was planned to meet the needs of this particular age group. But this proved difficult too for Mrs. Morris stated that when she invited a newly married young girl to the group she only attended one meeting and didn't return. Mrs. Morris asked her why and was surprised to hear her say "but the women at the meeting

were so much older than me." Most who were in the group were in the 25-35 age range and she was even younger!

A different pattern of working with women emerged when Dr. and Mrs. Morris moved to the Cathedral at Glasgow. The women there did not want to be associated with the Guild because they saw it as somewhat restrictive and old fashioned. Two hundred women of all ages—some who do not belong to the Cathedral are involved in the different women's groups varying from a morning coffee group, an afternoon devotional type meeting, a neighbourhood group of women who deal with social issues and an evening discussion group open also to men. All of the various groups provided women who work on special projects of the Cathedral like the "shop" selling second-hand clothing or the various jobs related to running two homes for the elderly, or serving and making the homemade soup for the "soup kitchen" held in Cathedral square (approximately 150 women are included in this project alone). I asked Mrs. Morris if women were elders at the Cathedral. She said no, women are eligible for eldership in the church of Scotland, but it has been the feeling of the session at the Cathedral that the distinctive role of church administration should be left in the hands of the men of the church. Men and women have a distinctive contribution they can make to the church. Mrs. Morris said that in a Church in South Wales "you couldn't see the men for the women" and she felt it was because the men didn't feel they had a distinctive role in the church. "Women's lib" runs the risk of making men feel they haven't a special place to fill.

As a Clinical Psychologist Mrs. Morris



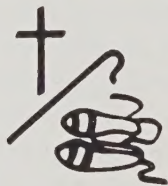
spends approximately 4 sessions a week at the Quarrie's Homes working with the children there. The Children's Village was originally an orphanage. Now it houses mainly children from single-parent families. There are 500 children in the village lodged in cottages which house 14. The children range in age from babies to 16 years old. The Village is quite self-sufficient—has its own shops, church, school and organizations for the children like Brownies and Boy's Brigade. At a recent session with one of the boys at the village Mrs. Morris said she asked "Why didn't you come to see me last week?" The boy replied "I was away to the Seaside with Uncle Willie." Mrs. Morris went on to explain that Uncle Willie who was brought up in the Quarrie's Homes came to Canada, made a fortune and went back to Scotland to retire. Once a year he charts a bus and takes children from two or three cottages out for the day. For these children it is a highlight not only to go to the Seaside, but to eat meals in a restaurant. Many chil-

We were interested in Mrs. Morris' views of prison reform as seen from the Scottish Parole Board. As we spoke of this area of concern I asked Mrs. Morris if she felt there was a way in which we could help keep prisoners from returning to prison. Mrs. Morris said that we need to under-

stand, that often men coming to prison for short or long term sentences—are there because they find life in the outside intolerable. Prison is a place where they can get away from family responsibilities. Once away from their responsibilities they build up an unrealistic cozy view of family life that proves quite false when they are released. Mrs. Morris feels that prisoners should still be responsible for the financial upkeep of their families while in prison. They should be expected to earn money according to the work they do, send their wages to their wives which can in turn be used to maintain the family. So then the prisoner still must face family responsibilities but hopefully with the help of a social worker. This kind of a system would be very difficult to administrate, but the end results could be worth it. In a system like this young offenders could be encouraged to save toward buying a house or the rent on a flat. It could be "training for freedom".

In the midst of all these activities Mrs. Morris still has time to assist in advising the government on local needs in housing and social work.

I couldn't help reflecting as I listened to Mrs. Morris "here is a Christian woman who is acting out her Christian faith in every hour of her busy day."



**BWM**

**Miss Pauline Brown** returned to Canada in August on regular furlough until the Spring of 1977. She will be taking further training and study in Hamilton, Ontario, in the field of Public Health. Before leaving India she served with the Christian Medical Association of India located in Nagpur,

where she gave leadership in workshop program planning for Refresher Public Health courses.

**Miss Linda Corry** was appointed to the charge of Ormstown-Rockburn effective August 1, 1976 as lay supply.





*Dr. Akan Ibiam*

## **NIGERIAN LAYMEN VISIT CHURCHES IN CANADA**

Dr. Akanu Ibiam, an outstanding Nigerian Churchman better known across Canada as Sir Francis Ibiam, is visiting the Church in Canada in October and early November at the invitation of the Board of World Mission. With him is Mr. N. A. Ndu, Assistant Clerk of the Synod of the Presbyterian Church of Nigeria and Regional director of development projects.

Both men are elders of the Presbyterian Church of Nigeria and are in Canada to share their Christian faith and experience. It is hoped they will strengthen the ties of faith and friendship that already exist between the two countries and present the need for assistance in terms of specific development projects in Nigeria of an agricultural, social and economic nature.

These two prominent laymen will visit different parts of Canada. Dr. Ibiam is guest speaker at the Synod of the Atlantic Provinces in New London, P.E.I. on October 5th and then will travel from Toronto westward through Southern Ontario, Winnipeg, Regina, Edmonton, Vancouver, Vic-

toria and back to Montreal. Mr. Ndu will visit churches and representatives of development agencies in Toronto and eastwards through Eastern Ontario, Quebec and the Atlantic Provinces. (Contact Synod Superintendents of Missions for itinerary details).

Dr. Ibiam is no stranger to Canada and the Presbyterian Church in Canada. He will be renewing many friendships made across the country on his first major tour in 1956 when he was accompanied by Lady Olayinka Ibiam, of blessed memory, who died in 1974. The charm and grace and deep dedication of this Christian couple made a deep and lasting impression on the people of the Canadian Church.

After Nigerian Independence in 1960, he became the first Governor of the former Eastern Region which post he held until 1966. In recognition of his great contribution to the medical work of the nation and to the alleviation of human suffering Dr. Ibiam was knighted in 1951 by King George VI and received the accolade by Queen Elizabeth in person in 1962. Later, for reasons of conscience and conviction he felt it necessary to return the knighthood and prefers to be known by his Nigerian name of Dr. Akanu Ibiam.

Dr. Ibiam was the first layman to occupy the position of President of the Christian Council of Nigeria. He has been one of the Presidents of the World Council of Churches, founder and President of the Student Christian Movement of Nigeria and of the Bible Society in Nigeria. He helped in the formation of the All Africa Council of Churches and was Chairman for one term of the World Council of Christian Education. He has been honoured by the Russian Orthodox Church and decorated with the golden cross with crown of the Order of Knights of the Holy Sepulchre. Now in retirement, Dr. Ibiam is still active in the church in Nigeria after a life-time of selfless service in both church and nation.





## Hindu Reflection on WCC Assembly

I saw a Christian assembly at work. I came with the intention of being a detached observer, but soon found myself an involved participant (at least in one section). I heard different voices. I felt different forces that were not always pulling together. Sometimes the emotional tensions did not leave me untouched. I learnt to appreciate the difficulties involved in the ecumenical movement. I also realized the greater difficulties in the way of seeking and building a world community.

It was a historic Assembly. It was the first to invite guests from other religious traditions—one each from Judaism, Hinduism, Buddhism, Islam and Sikhism. Yet there was a small but very vocal section among the delegates which was against “dialogue” and against seeking “wider community”. They felt that such efforts would endanger and compromise the Christian faith, and felt content to seek community only within the Christian Church. To the rest of the world, the Church could only proclaim the Gospel; it could not have any dialogue of an open mind with men and women of other faiths.

Bishop Mortimer Arias made an eloquent plea for evangelism and made a double reference to the 2,700 million un-evangelized people of the world. But he said nothing about the faiths of the people who were the “objects” of evangelism. Nor did he stop to think what difference it would make if the rest of the world became

Christian like the western world. After all, the Christian West has not prevented wars, despotism, exploitation, racism, and so forth. Therefore, what is needed is a new mission, a transformation of life, a turning towards God, a greater appropriation of love, humility, service, and suffering for others' sake. Seen in this perspective, each one of us needs to be converted to a “Christian” way of life. I wish the Assembly had spelled out the quality of “Christian life” and had called upon the Christian world to rededicate itself to Jesus Christ and “follow” him. The “new mission” is needed right at home.

The problems that threaten world community are not merely political and economic; they also arise from certain religious and spiritual attitudes. May I submit that it is the way that the Gospel is presented that poses serious problems to world community, not the Gospel itself. It is the manner in which Jesus Christ is communicated that creates religious dissensions, and not Jesus Christ himself. It is the exclusive and imperial attitude of some Christians that threatens the human community; it has even alienated its own young people in the Christian world. If the faith and integrity of other persons are not respected, human community can at best be only a dream.

K. L. Seshagiri Rao  
From One World  
January/February 1976



# NEWS

## **"FELLOWSHIP of the LEAST COIN"**

One of the things the Women's Inter-Church Council of Canada promotes is the World Day of Prayer. Indeed, a world-wide day of prayer. A special day when people around the Globe unite their thoughts, assisted by material which is written by people with different coloured skin and different tongues BUT we are united through prayer.

The Asian women promote the Fellowship of the Least Coin.

This too is a world-wide prayer fellowship but each person selects any day or hour, place or thought for individual prayer. Because of the simplicity, which the title implies, people, in any circumstance, feel a closeness.

Very often the affluence of some countries can be overpowering but as people around the world pray together and set aside the 'Least Coin' of their particular country, what a great sharing experience!

If you, as an individual, or if you and your group are not prayer partners in the Fellowship of the Least Coin and you feel you would like to be, please contact:

Women's Inter-Church Council of Canada,

77 Charles St. West,

Toronto, Ontario M5S 1K5

In 1981 the Fellowship of the Least Coin will celebrate its twenty-fifth anniversary and perhaps this will be a time when Canadians can set aside their 'least silver coin' as they offer their prayers each month.

The women in Asia have asked for our prayers; very often this is the **ONLY** way we can help and they appreciate *our* supportive prayers.

## **General Assembly of the National Presbyterian Church of Mexico meets in United States**

Historical precedent was set July 14-21 when the XIII General Assembly of the National Presbyterian Church of Mexico met in El Paso and Juarez.

Since Presbyterian assemblies represent national jurisdictions, this will be the first time for a general assembly to meet beyond its country's borders.

THE BORDER crossing decision was taken by the XII General Assembly in San Luis Potosi, both to underline the universality of the church and to honor the American Bicentennial.

As the National Presbyterian Church of Mexico enters its second century, it reports fast growth in the southeast and southern parts of the nation. The XIII General Assembly will discuss strategies for development in the northern borderlands. Other key issues to be considered are the urban challenge, some constitutional amendments and the Missionary Moratorium.

THE MEXICAN General Assembly is among the youngest in the world Presbyterian community. The 125 delegates represent 21 regional presbyteries which have their own cultural identities. Some of the visitors speak Spanish as a second language. For many this will be their first trip beyond their local and national borders.

## **Korean Situation Intensifies**

The June 25th issue of Japan Christian Activity News indicates that the Korean Churches are facing their gravest challenge by the ROK Government in recent



years. A new surge of arrests centering on members of the Seoul Metropolitan Organization (SMCO) seems to indicate that the Government is prepared to brand the organization communist. "Of all the tribulations we have been through in recent years," says Rev. KIM Kwan Suk, National Christian Council of Korea, General Secretary, "this is the severest."

Between May 25th and June 17th eleven SMCO members were arrested, their homes and offices thoroughly searched, and their friends and relatives interrogated. To the NCC/K delegation which went to protest the arrests, Interior Minister KIM Chi Yol declared he has "strong evidence that all arrested are communist".

SMCO, an ecumenical organization, to help the poor become self-reliant and secure their basic human rights, has been active for several years. It operates mainly in the slum areas in and around Seoul, incurring government wrath for its work with the landless squatters there. Chairman Rev. PARK Hung Kyu, and General Secretary, Rev. KWON Ho Kyun have been arrested and jailed three times previously. In spite of government harassment and the constant threat of arrest and imprisonment, however, SMCO members continue to work for the poor.

### **Seventy-two Thousand Bombay Slum Dwellers Ousted to Make Way for Atomic Scientists**

Bombay, (EPS)—The 72,000 residents of Janata Colony, Bombay's largest slum, in April lost their battle to save their homes from demolition. The winner was the Municipality which was determined to clear the land to build additional housing for 3,500 scientists of the nearby Department of Atomic Energy.

Last year the confrontation would have made headlines in the local press, but this year as a result of press censorship almost no one in Bombay has gotten word of the

confrontation. Nor is this the only place where the Indian Government is attempting to clean up the cities by putting the poor out of sight. In Delhi 125,000 people were evicted earlier; elsewhere in Bombay 20,000 have been notified to move out by October.

Unlike other slum colonies, Janata residents had a sizeable stake in their dwellings. Some, on the site since 1951 and thinking the arrangement permanent had started cottage industries, usually in their huts, and installed electricity. The colony had churches, temples and mosques, as well as schools, markets and major services.

At the alternative site, Chettah Camp, there is space for only three quarters of the number of huts as at the Janata Colony. At the new site people are left on bare land in the blazing sun. Four children and two adults died due to the heat.

Churches in Bombay have been closely following the events of recent weeks and more than 40 church people visited Janata Colony during April and some financial assistance was given toward legal expenses.

### **Protect Canada's northern life**

Mississauga, Ont. (CCP)—Protection of the way of life of residents of Canada's North was called for by the general board of the Canadian Council of Churches.

The board urged federal and provincial governments to "recognize that we cannot, in good conscience, further violate the fabric of life of the people of the North in order to promote the interests of the rest of our society and others with whom we trade."

Member churches were encouraged to become fully informed "of the human consequences of projects like James Bay, the MacKenzie Pipeline and the Churchill-Nelson River diversion scheme," so they could take a stand.





## Indian Christian Mural

by **BARBARA NELSON**

**Services Assistant  
INTERMEDIA**

Visitors to the CARAVS Chapel in Jabalpur, India, may think they have discovered an Indian Sistine Chapel. Adorning the wall is a 21 ft. × 6 ft. mural painting of the life of Christ from His birth to ascension. The work of popular Hindu artist, N. K. Mishra, the mural was unveiled in February of this year. The Rev. Neville Jayaweera, visiting executive of the World Association for Christian Communication, performed the ceremony.

CARAVS Executive Secretary, the Rev. K. D. Bhasker, expressed great pleasure at the completion of this project. He reports that they plan to produce color pictures of the painting, and use it in other ways, such as on Christmas cards.

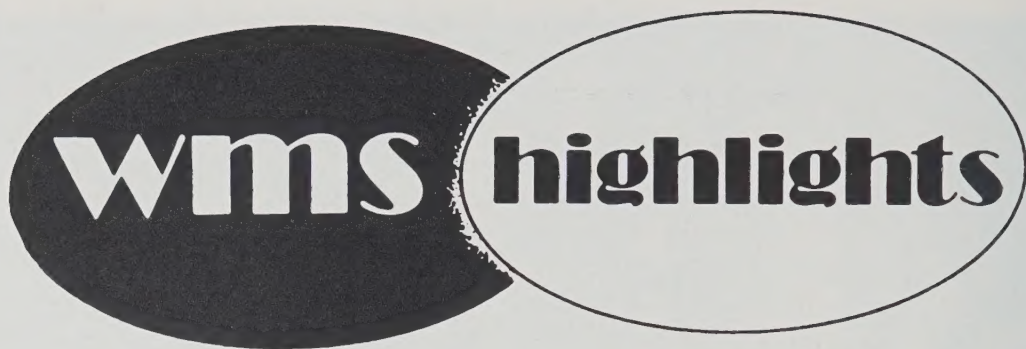
CARAVS (the Christian Association for Radio and Audio-Visual Service) trains and assists churches and Christian agencies in India in the use of radio, television, and audio-visual aids. In addition, the fine arts are a growing part of CARAVS's program. They recently organized the First All India Exhibition of Photography and Paint-

ing, under the theme, "Who Is My Neighbor?" Held at Jabalpur, the contest attracted over 60 entries, and was inaugurated by the Minister for Industries of Madhya Pradesh, the Honorable Shri Paramanand Bhai Patel.

For some years, CARAVS has been producing filmstrips using indigenous Christian art commissioned especially for these productions. Still another facet of their work is the recording, broadcast and performance of Indian Christian music. Yet the widest fame for artistic endeavors has probably come to CARAVS's dance dramas interpreting the teachings of Christ. One such performance was the subject of a 1972 N.C.C. film, *THE CROSS AND THE LOTUS*.

The churches of North America, through Intermedia and the WACC, help to support the work of CARAVS, which is a participating member of the National Christian Council of India and the Church Union of North India.





### **Quebec Presbytery—Women's Retreat**

The 7th annual Retreat was held at Camp d'Action Biblique, Richmond, on a week-end in June.

The theme chosen for the week-end was "A Whole New Me." Activities included games, sing-songs, devotions, Bible studies, crafts, and book-browsing culminating in a chapel worship Sunday morning.

Evening devotions entitled "Eyes to See" and "Ears to Hear" were capably conducted by Mrs. Flora Murray, Scotstown and Miss Alene Morrison, Sherbrooke.

Saturday morning Bible study—"Claiming God's Promises" was led by Miss Doris Blaise, Montreal. Sunday morning, Mrs. Barbara Lundeborg led a Bible study concerned with prayer—"Prepared to Conquer".

Mrs. Nancy Craig conducted the Sunday chapel service on the subject "The Understanding Heart".

An interesting Bible-based Sensitivity Group was organized by Mrs. Sylvia Brown Saturday afternoon.

Campers left on Sunday afternoon feeling truly renewed by this weekend camp experience.

### **West Flamboro—Anniversary**

Over fifty people met in May at West Flamboro Church to celebrate the Twenty-fifth Anniversary of the Helen G. Mullin Evening Auxiliary.

Rev. Murray Garvin (our last year's prayer partner) gave an illustrated talk on his work in Taiwan.

The president presented corsages to thirteen past presidents, two ministers wives and Mrs. Ross Edworthy who helped organize the group twenty-five years ago.

### **St. Paul's, Kemptville**

The May Goforth Evening Auxiliary meeting saw some 50 members and friends gather to bid farewell to Mrs. Jack Wilson, a WMS member of long-standing. Mrs. Wilson has been involved in the WMS for many years and has worked hard for the organization.

Photographs and old minute books dating back to the origin of the WMS in Kemptville were on display.

Mrs. Wilson and her husband will be residing in Wellington, Ontario.

### **St. Andrew's, Wingham**

The Goforth WMS group held their meeting at Brookhaven Nursing Home, Wingham in July.

The Home Helpers were in charge of the meeting which included readings, violin and piano solo's, and a number of requested hymns. Thirty members were present.

A church service was also conducted by the group in July when miss Ida White was the guest speaker and a WMS choir provided special music.



## **London Presbyterial—District Meetings**

District meetings were held in North Caradoc, Alma Street St. Thomas and Appin Presbyterian churches.

The speaker was Rev. Glen Davis a missionary on furlough from Fukuoka, Japan. Mr. Davis of Cape Breton, has worked in the Korean Christian Church in Japan for 12 years. He showed slides telling of life in the crowded inner city Korean community.

Mr. Davis emphasized the dedication and sincerity of the Korean Christians in spite of the fact that they are a minority who face discrimination.

## **Burlington, Knox—25th Anniversary**

The Margaret Taylor Evening group celebrated their 25th anniversary on Tuesday, April 13th, 1976. We were most privileged to have as our guest speaker, Mrs. Margaret Taylor who was our very first president. Mrs. Taylor's talk referred to "Today Does Make A Difference for Tomorrow".

## **Message from the Treasurer**

Dear Fellow members:

Again it is "that time of year," when we realize time is running short in which to achieve our financial objectives for the year. I appreciate very much the sincere efforts of all WMS members to meet the obligations we have assumed. Please continue to make your contributions as generous as possible and to submit them promptly through the regular channels. Funds retained, even in small amounts, sometimes make it very difficult for us to meet expenses. We know the work is worthy of our very best efforts. Together we can achieve great things.

When you are considering the distribution of your estate, please consider the Legacy Fund of our Society. The Legacy Policy, as adopted May 1968, includes these clauses:

1. That all legacies left to any branch of the Society be sent directly to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society.
2. When a legacy is received by the General Treasurer, this information should be forwarded to the Synodical and through it to the Presbyterial and to the local group concerned.

I shall be very happy to receive any inquiries re Legacy Fund.

Sincerely,  
Rilla V. Adamson  
Treasurer

A most interesting "25 years of History" was presented by Mrs. Dorothy Wolford.

This evening was truly memorable with 12 past presidents taking part in the program. Our present President, Mrs. Millie FitzSimons presented each past president with a lovely rose.

## **Gorrie, Knox**

A gold velvet curtain made by WMS ladies was placed around the choir loft and dedicated to the memory of the late William Wade on Sunday, April 4th.

Also in April approximately 57 ladies attended the Easter Thankoffering meeting of the WMS group. Guest speaker was Mrs. Mundell, Synodical President and a member of the Belmore WMS.

## **Tillsonburg—St. Andrew's**

The Easter Thankoffering Service of the WMS had as their special speaker the President of the Women's Inter-Church Council of Canada, Mrs. Ada Moore of Tillsonburg who attended the Fifth Assembly of the World Council of Churches in Nairobi, Kenya.



# RENEW YOUR SUBSCRIPTION through your group *Glad Tidings* Secretary

## Our Readers are our best advertisers

One of our subscribers moved to another city—so was removed from the local group. A renewal card was sent to her for **Glad Tidings**. Some time later she came to the office to renew her subscription. It was found she had no group in her new church but took home some magazines to show to the women in her church, hoping to interest them and to send in a few new subscribers. She was banding together the local women; interesting them in various projects and trying to form a group.

Another subscriber moved to another location and found no Presbyterian Church in the district so joined a group in a United Church. There she showed the women in a Bible Study group the **Glad Tidings**—result—15 new subscribers all United Church ladies.

Excerpts from Letters received—

“I look forward to receiving the **Glad Tidings** each month, and I find in it many items of information and of inspiration

which I share with our WMS group.”

“I would not want any of the **Glad Tidings** subscribers to miss this beautiful little magazine, as it is so informative, and covers the Globe in our interests.”

“I like the **Glad Tidings**. I read each copy from cover to cover. I like the contribution on “Prayer”. I believe if we had more people believing in the power of prayer the World *would* be a better place. God answers prayers—sometimes not in the ways that we would prefer. I have had occasions when I *know* He answered my prayers.”

“Just a note with enclosed money for my **Glad Tidings**. I am 85 years old and the **Glad Tidings** has been in my Home since I was a Mission Band.”

Be a promoter of the **Glad Tidings**. See how many subscriptions you can secure from women not active in your local group. This could be a first step to encouraging them to know more about the mission of the church.

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

- ☐ New Subscription
- ☐ Renewal
- ☐ Change of Address

Attach label here

Name .....

Address .....

WMS Group .....

Subscription rate \$1.50 per year, payable to Glad Tidings

☐ 1 year      ☐ 2 Years      ☐ 3 Years ..... Total Enclosed



# In Remembrance

Mrs. Margaret Pollock  
Calvin, Abbotsford, B.C.

Mrs. Agnes Clarke  
St. Giles, Calgary

Mrs. Edith McVicar  
Cameron, Euphemia

Mrs. Margaret (Peggy) Millar  
First, Edmonton

Mrs. Jane Brand  
Presbyterian, Erindale

Mrs. Rettà M. Church  
Presbyterian, Essa Road

Mrs. Audrey Turner  
St. Andrew's, Fergus

Miss Margaret I. Phillips  
Erskine, Ottawa

Mrs Wm. Chapman  
Knox, Teeswater

Mrs. Thomas Roane  
Knox, Teeswater

Mrs. Walter Wraith  
Knox, Teeswater

Miss Hazel Ada Heard  
Coldstream, Toronto

Mrs. Thomas Singleton  
Cooke's and Leaside, Toronto

Mrs. J. M. Young  
St. John's, Toronto

Mrs. Wilma E. Johnstone  
First, Trail

Mrs. Flora Macdonald  
Fairview, Vancouver

## OFFICERS' ODDMENTS

### CLASSIFIED ADS

#### HELP WANTED

1. *The Glad Tidings Department is seeking the 1977 addresses of all present "Glad Tidings" subscribers. Print-outs are now in the hands of the "G.T." Secs. MEMBERS—check your address with them. This is subscription renewal month.*
2. *WANTED—WMS volunteer part-time saleswomen to assist in "Glad Tidings" promotion. Apply in person to your "G.T." Sec. A pleasant challenging job. Our goal-1500 new subscriptions. Sample copies available.*

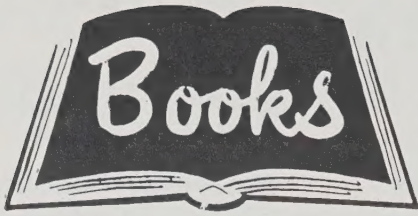
#### LOST AND FOUND

1. *LOST—Will the COC or Explorer leader who lost the opportunity to get programme helps for her children through non-registration of her group, please contact the Secretary for Children's Work, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.*
2. *FOUND—A WMS member who tries out ideas gained at conferences and training sessions. Identity not firmly established—but it could be YOU.*

#### PERSONAL

1. *Seeing yellow? It's those Group Annual Report forms, due December 31. Prompt distribution is recommended.*
2. *Why think in the past? To be "Alive" in the '70's send for the latest pamphlet in this series—"Christian Service Committee of The Church in Malawi". 1c per copy at WMS Book Room.*
3. *Join "Thanks-Be" in giving thanks at this season of the year. No matter the time or place, so that your soul is on its knees.*





Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

**ADVENT TRYST—1976**  
**entitled GOOD NEWS..... 20c each**

This is a little booklet for personal use in the Advent Season. The booklet is prepared for members of the World Alliance of Reformed Churches. Each week in Advent is introduced by a short meditation on the following themes:

The Lord's Anointed  
Sent to Proclaim Release  
Sent to Proclaim Sight  
Sent to Proclaim the Acceptable Year of the Lord.

Daily Scripture passages are then included—followed by a sentence prayer. Groups might wish to agree to use these little booklets during Advent and may wish to provide a booklet for each Associate member of their group.

**COFFEE TIME PRAYERS**  
**by LYNN SALLEE**

Baker Book House ..... \$2.95

James Montgomery, in a well-known hymn, wrote,

"Prayer is the soul's sincere desire,  
Uttered or unexpressed."

In *Coffee Time Prayers* Lynn Salle catches this sense of prayer being that pause in one's activities when one can sit and meditate and simply let one's deepest thoughts, concerns, moods, find expression. She helps make such moments meaningful through this collection of forty-four short, homey prayers, which cover a wide range of needs, concerns, thanksgivings, and which have a way of helping one

put the day to day frustrations, tasks, habits, etc., into perspective. This book could be very helpful in making those coffee breaks not only refreshing but also vital moments in the day.

Margaret MacDougall

**HEAVENLY HUMOR FOR ALL GOD'S CHILDREN**  
**by WALTER WAGNER**

Fleming H. Revell Publishers .....\$2.50

Christianity has been criticized frequently as a joy killer, and there is a form of theology that makes it almost a sin to laugh. There is plenty of evidence, however, of humor in the Bible, and in a day when so many "shady" jokes are published through various media it is refreshing to find a collection of humor that is both clean and truly humorous. Some of the stories in *Heavenly Humor for All God's Children* are not new but are worth recalling: however, each reader will surely find many of which he or she can say, "I haven't heard that one before!" This book, which covers a wide range of topics, will bring a breath of fresh air to many a situation.

—Ruth MacPherson

**COPING WITH LONELINESS**  
**by INEZ SPENCE**

Baker Book House, Grand Rapids \$1.25

"There is nothing unusual about being lonely." "Every heart at times feels the ache of loneliness."



So says the author, who introduces us to her own life and loneliness. She tells how she rose above circumstances and feelings, finding "A New Assignment in Living".

In this little book Mrs. Spence touches on almost every aspect of loneliness in any woman's life. One is amazed at the stories of people she knew. Their lives become interesting and meaningful to us as we read.

Her recommendation—"prayer, God's Word, and a close walk with His Son."

This tiny volume can fill a real need and show the way to true happiness and contentment. Life can become a real joy.

The book is easily read, finishing on a high note—"the secret of beauty in any woman's life" for "those who choose to dwell with the One altogether lovely."

—Muriel Sharp

**WILL OF GOD**  
**by LESLIE D. WEATHERHEAD**

G.R. Welch Company, Limited ..... \$1.25

Sometimes when tragedy strikes, despite our perplexity as to why it happened, we feel a need to try to explain, so we say, "Well, it was God's will!" We say this because we believe it is the "Christian" thing to say. Leslie Weatherhead, in this little book, points out that to claim some events as "God's will" may be most unchristian, for unless we are using that phrase in a very specific sense we may be claiming that God is the author of evil. The author uses the term "The will of God" in three senses or progressive stages, namely, God's intentional will; His circumstantial will; and His ultimate will. He explains how God's intentional will may be diverted by the evil of man, but it can never be frustrated ultimately. In the concluding chapters he deals with the question of discern-

ing the will of God and the fact that true peace is being in God's will.

This little book, so readable and thought provoking, can be a great source of understanding, help and comfort to anyone who ever asked the anguished question, "Why did this happen?" "Why did God permit it?" Having read this book one will almost certainly be much more careful how one uses the phrase "The will of God" to account for an event.

Margaret MacDougall

**SURVIVAL ON THE CAMPUS**  
**by WILLIAM PROCTOR**  
**Spire, ..... \$ .95**

This book has much to commend it and should prove useful for any congregation, group or parents who are concerned to help students understand, and in a second hand sense actually experience, the difficulties students will eventually encounter as they make the transition to college or university. It will also help the adult gain a sense of "where it's at" for young students on today's campuses.

The author, using actual campus situations as illustrations, deals in a reasonable way with such issues as how to get along with your room mate; how to relate to other Christian viewpoints, ranging from the extreme conservative to the very liberal; coping with intellectual positions expressed in the classroom, the dining halls, dormitory rooms, which conflict or seem to conflict with the student's Christian faith; how to relate to non-Christian religions; how to give expression to one's beliefs through political and social action. Despite recent changes on the campus scene, much that the writer says still holds true, and from it general principles follow that will apply in many situations confronting today's students.

—Goodwill MacDougall,  
Secretary, Church & University



# CANADIAN CONCERNS: CHRISTIAN RESPONSE

1976-1977  
Mission Study Resources

## STUDY PACKETS

### FOR ADULT GROUPS

"Canadian Concerns: Christian Response" study kit will help group members look at issues in Canadian Society and their role in the world today. The kit includes discussion papers on the family, the handicapped, native people and mission today and the book "Justice Not Charity" by Douglas Roche. \$3.95

### FOR TEENAGE GROUPS

"Expressing Values in Mission" by Dixie Kee. The packet helps young people answer questions like "Who influences me?" "What are my Values?". Offering emphasis and information about affiliation is included. \$3.50

### FOR CHILDREN'S GROUPS

"What's Important?" is the title of the Primary and Junior packets which will include two copies of eight leaflets, a Leader's Guide and the Learning Giving Emphasis on Anishinabe Fellowship. each \$3.00

Available from:

WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

### PRESBYTERIAN CHURCH CALENDAR—1977

The pictures illustrate the church's mission in today's world. Eleven pictures depict work in Canada and three are overseas pictures. An appropriate gift for friends, shutins, senior citizens and new church members. Check with the group in your congregation that sells the calendar for the price.

Order from:

The Presbyterian Church Calendar,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7



# ***GLAD TIDINGS***

November, 1976





## **FEATURES**

- 3 Summer Fun by Arlene Randall
- 11 . . . in SIGHT . . . in SOUND . . . in TOUCH . . . in Christian Concern by Ruth Banko
- 13 Yesterday, Today, and Tomorrow in C.G.I.T. by Margaret Webster
- 16 New Educational Staff
- 18 Visiting the Terminally Ill by Brown Milne
- 20 Christmas Service of Worship by Mary Whale
- 22 W.C.C. Plans by Heather Johnston
- 24 Who and Where

## **COLUMNS**

- 6 In the World by Marjorie Ross
- 9 Thirty Days Hath November by Ninette Di Gangi
- 29 Officers' Oddments

## **IN THIS ISSUE**

Dr. Margaret Webster is the Principal of Ewart College.

Rev. Brown Milne is Director, Department of Pastoral Care, Calgary General Hospital.

## **PHOTOS**

- Cover—from Spectrum Magazine
- 22—L. Bianco

## **GLAD TIDINGS**

**NOVEMBER 1976**

**VOLUME 52 NUMBER 9**

MAY NUTT  
EDITOR

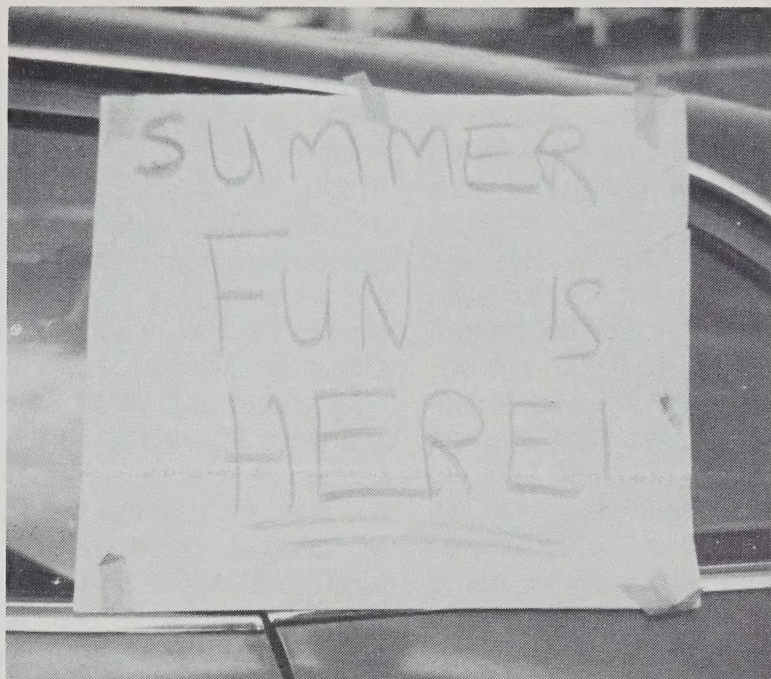
Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.





by **ARLENE RANDALL**

"What are you doing for a Summer program?" I asked several different people and got as many different replies.

"We're having a Vacation Bible School for two weeks—four days a week."

"We're having a VBS for five Mondays in a row."

"We can't have anything because our Church is being renovated and we have no space."

"Our Church is too small."

"We have no leaders. The regulars are tired from teaching in the Church School all year. They need a break if we want them to help in the fall."

"The people of our Church either have small children or work so we couldn't get them as leaders."

I'm sure I could go on for ever and a day with good reasons why many congregations didn't have a summer program for children.

Early in May I began working as the deaconess of The Presbyterian Church in Malvern, Ontario, with Rev. Keith Boyer. Almost one of the first things we talked about was a summer program.

Malvern is a new area with lots of chil-

dren. Most mothers (at least those I've had contact with so far) either work during the day or have small children.

As Mr. Boyer and I talked we decided we'd have some type of a summer program. We knew staffing would be a problem but there were a lot of children around and we felt a sense of responsibility to them. We also felt we needed to provide some visibility for the Church since we have no building yet.

I approached the three public schools in Malvern but unfortunately (at least we thought so at the time), we were too late. Already they were booked for the summer.

Mr. Boyer had an idea—have it in backyards! From there we went to work until we had enough of a plan to present to the rest of the staff at the Malvern Cooperative Ministry staff meeting. Involved in this were Rev. Harry Oussoren from the United Church, Dale Davis, a student from Emmanuel College and Rev. Vic Reigel from the Anglican Church. They seemed to be quite enthusiastic about this idea and agreed to participate in it.

Now we had to make definite plans—se-



cure leadership, get backyards, or parks to use, develop a program and choose a name. We would call the overall program "Summer Fun" and would have two themes.

We decided to divide Malvern into ten areas and have our program in each area twice. The two themes would be related but somewhat different. The first, we decided, was "Free To Be" and was to accent individuality, to stress that we, as unique individuals are important and we should thank God for making us who we are. The second was called "Hi Neighbor!" and was to stress the necessity of being different. What a strange and boring world it would be if we were all the same. Therefore we should thank God for the differences in others.

The next few weeks were busy trying to get places and people together, but, having three congregations to call on we soon got what we needed. We had a few meetings with those who would be helping as leaders to make clear to them what "Summer Fun" was and to get their suggestions, comments and ideas regarding the tentative outline drawn up. These meetings were most helpful and from them we answered many questions in our own minds and were asked many questions that we hadn't even thought of.

Finally we were all set to begin the first day, and we all had a basic idea of how we hoped it would go. Each day there would be a different staff because most people were unable to come several days in a row but could come two or three times during July. This meant that we had to be really organized so that we knew what we were doing. The general outline was basically the same each day, though we were flexible enough to change it when and if we thought it necessary.

The staff would arrive between 9 and 9.30 to set up in the backyard. As the children arrived around 9.30 they would register and make name tags. Someone would

be in charge of games and would get a game going which they could join as they finished their name tag. When most were ready we called them to our Puppet theatre which was made with two tent poles, some rope and a blanket. A short puppet play was shown in order to bring out the theme, as well as get the children's attention. We had taped the words for the play ahead of time so that the staff would just have to work the puppets. We had a couple of minutes after this to talk about the play. From there we divided into learning centres, each with a creative activity (craft) that could be developed in relation to the themes—"Free to Be" and "Hi Neighbor". The leader for each centre would be responsible to ensure that this was done. Each leader had given me a list of materials needed for that day and the things he or she could bring. From these lists it wasn't too difficult to ensure that we had the supplies we needed for each particular day.

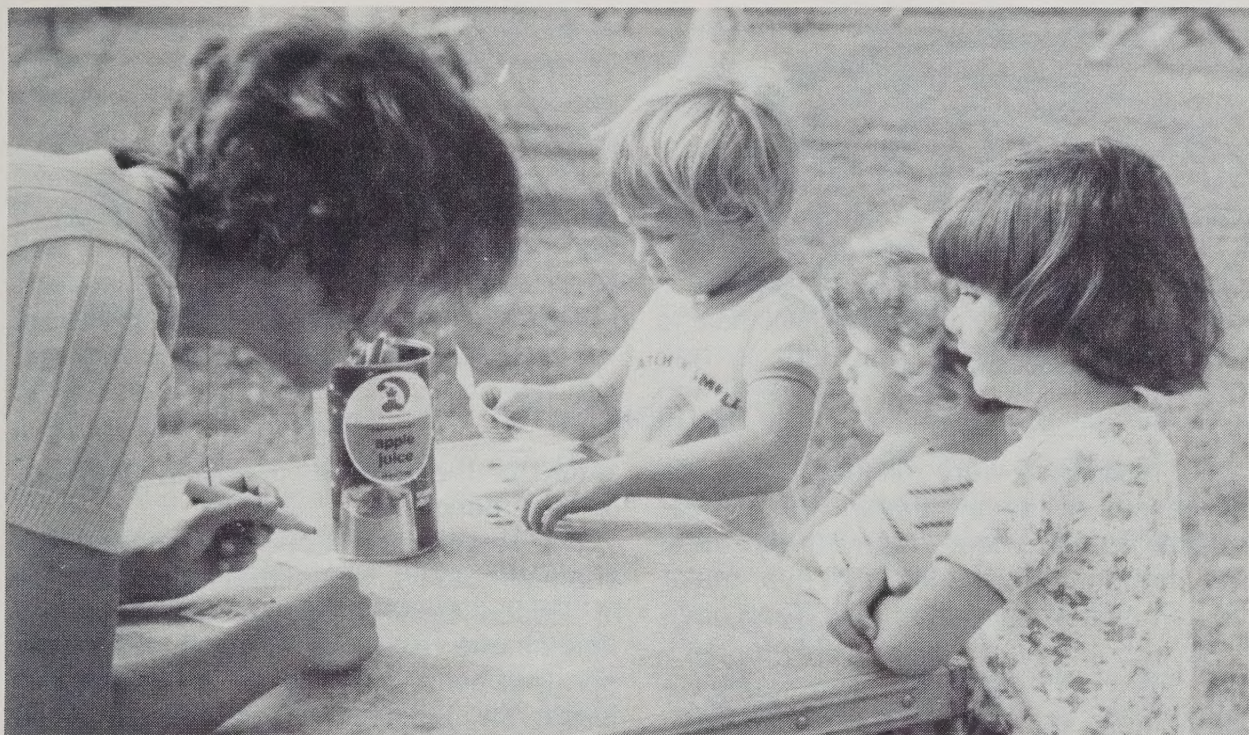
We usually had four centres and the children could choose which one they wanted to go to. About half way through the morning, we had a break and played a few games and sang a few songs. By this time we were all ready for a snack and out came the kool-aid and cookies.

The children again had a choice to either return to the centre from which they came or to go to another one. Each day we finished about 11.30, sometimes with a song or a game, and sometimes just from the centres.

Some days the turnout was great (30 was our limit) but other days we had more leaders than children. That was one of the difficult things—not knowing how many to expect.

It seemed that the weather played an important part in our program. Though we only had to cancel once because of rain (due to lack of indoor facilities) a few days were greatly affected by the wind or the cold. One particularly cold, windy day we





were in a park, and decided to play games for most of the time to keep warm.

Each day there were about five other leaders plus myself. All three congregations, plus the ministers and students helped. The leaders brought their small children and as it turned out, we always seemed to have enough leaders so that these little ones did not go unattended. All in all we had about twenty-eight leaders. After we had begun a few people asked if they could help. They heard about the program either through another leader or by bringing their own child to it.

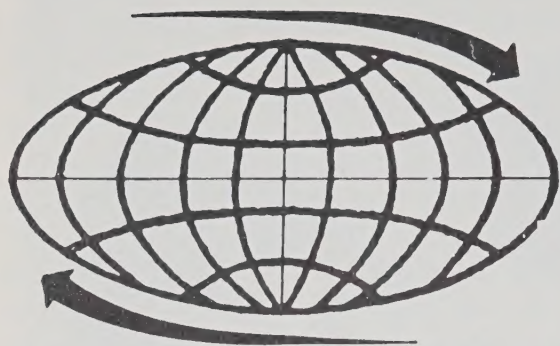
For an experiment the program turned out exceptionally well. There are a few things that I think we'd have to consider changing another year, like advertising. We had made two flyers which we took turns delivering to every house in the area—the first a few days before and the second the very day before the program was in that area. This worked quite well but was very time-consuming. Toward the end we ran out of flyers so I phoned all those who had come to "Summer Fun" in that area the first time around.

This has been a good experience for me and I think for the people of Malvern who have been involved. It made me realize that if you really want to do something you can and with God's guidance things will turn out well. I also realize how many people would help if the situation allowed them to. There is so much talent in the community and within the congregations that it is a shame not to make use of it.

When we first began planning for "Summer Fun" we didn't know what to expect in way of cost. We charged twenty-five cents when the children registered. Many of our supplies we received from people in the congregations and we tried to make use of odds and ends that we had. So the cost was little. It is amazing what ideas people can come up with when they try—especially children.

July 1976 was a very busy month for me but it was fun and different and I made a lot of new friends—both children and adults. I enjoyed working with the different denominations. It was good to hear the children ask at the end of the sessions, "when are you coming here again?"





# in the world

by Marjorie Ross

## TOURISM Part II

Last month we were thinking about the implications of those pleasant winter holidays in the Caribbean. Many of you may have thought, "It's not likely I'll ever make it to Jamaica or Barbados, so I don't have to think about being a responsible tourist." Well, this month it's your turn, because we are going to think about tourism in Canada, particularly in the Maritimes, and that's a place most of us will visit at one time or another!

### The Scramble for the Tourist Dollar

You will remember how local governments in the Caribbean thought at first that the tourist industry would be the solution to their economic problems. True enough, it does bring money into an area, and it creates jobs for people who would otherwise have to leave home to find work. For exactly the same reasons, the governments of the Maritimes Provinces have recently jumped on the bandwagon of large scale tourist promotion.

Like the Caribbean islands, the Maritimes have been for decades an economic backwater compared to "Upper Canada" and to the New England states. Over the years, thousands of talented Maritimers have had to migrate to find opportunities. These same people, returning "down home" for visits have always provided the Maritimes with a steady number of visitors. In addition, of late there has been a big promotion of Maritime tourist attractions

aimed at the general travelling public of North America.

The tourists have certainly responded: one estimate I saw said that the population of Prince Edward Island increases six times in the course of the short tourist season (not everyone is there at once, needless to say!). I was in Peggy's Cove on the July 1—July 4 weekend. The parking lot—only one to serve the whole village—was thronged with cars and there were three huge touring busses, each one of which looked as if it could accommodate the whole population of Peggy's Cove with room to spare. What effect has this influx of visitors had on the Maritimers? What benefits has it brought and what problems has it created?

### The Benefits of the Tourist Trade

Obviously, the main benefit the tourists bring to the Maritimes is the dollars they spend in gas stations, restaurants and motels. More of this money stays in the Maritimes than is the case with money spent in the tourist hotels of the Caribbean. Most tourist facilities down East seem to be small and locally owned (excepting the large hotel chains). Local seafood is one of the attractions for tourists. In addition, they require people to wait on them in restaurants and gas stations, and many young people (who would otherwise be in Montreal, Boston or Toronto) now find employment at home.



In another way, tourists provide employment for craftsmen and artists who are assisted by local governments to produce weaving, carvings and pottery for sale to summer visitors. As we all know, work of this sort, although it may be much admired, seldom finds buyers among the craftsman's neighbours who need their dollars for the groceries and house repairs! The same neighbours, on holidays in another part of the country, may very well buy craft articles as souvenirs.

Finally, many cultural and historical projects in the Maritimes have been given great government backing because they are "tourist attractions". For example, there is the massive reconstruction of the French fort at Louisbourg in Cape Breton and the various Highland Games throughout Nova Scotia. All of these help to increase awareness and appreciation among young people of their own local heritage, even though they have been promoted because of their interest to visitors.

### The Other Side of the Picture

You will remember that the element of fantasy is strongly present in much tourist literature. People feel that they are spending their money in order to "get away from it all." They are told they are going to a land of fun and carefree enjoyment, where the sun always shines, and workaday worries never intrude. As we said last month, that just isn't so. There are no Edens left on earth, and the inhabitants of a place like Prince Edward Island, with all the same problems you and I have, sometimes feel a little resentful at the image people have of their home from the tourist material. I am quoting here from an article by Mary Boyd, chairperson of the Prince Edward Island interchurch Ten Days for World Development Committee:

*"Tourists travel to Prince Edward Island in July and August across Northumberland Strait in boats with such names as 'Holiday*

*Island' or 'Vacationland'. These are odd names indeed for ferries carrying people to an Island where farmers and fishermen work long hard hours in their fields and on the sea. One Islander, reflecting on the situation, said 'We work while the visitors come to play'."*

What seems to be evident here is a lack of sensitivity to their own people on the part of some local tourist authorities. No one objects to having their local landscape or events described as beautiful or exciting. They do object to reading of themselves or their work described as "quaint and picturesque". Can we blame them?

### Is Poverty Picturesque?

Even those of us who have not succumbed to the idea that the place we have chosen for our holidays is an earthly paradise, still want it to be different from the place we live. If it isn't, what's the point of going there, unless of course to visit friends? One of the assets of the Maritimes is that it *is* a little different.

Of course many of the differences are due to geography and the Maritimers capitalize on their light houses and salt air in just the same way the people of Banff capitalize on their mountain scenery. There is no problem with that. Where I feel uneasy, however, is where the differences that seem to appeal to tourists are economic ones. Women from suburban New Jersey might find it "quaint" that there is a string of washing behind every house in a fishing village in Nova Scotia, but is there anything really "quaint" about the fact that the women who hang out that washing likely cannot afford clothes driers or that the electricity to run those clothes driers costs so much more in the Maritimes than in central Canada.

Perhaps the attraction the Maritimes has for those of us middle-aged and older is that it reminds us of our simpler, less complicated past. The economic boom that



has transformed parts of central Canada has passed them by, and although they have missed out on the prosperity, they have so far escaped many of the pressures of life in the 1970's—or so it seems to the casual visitor.

Then too, many people in the Maritimes earn their living in ways much closer to nature, much closer to flesh and blood reality, than do many of our city dwellers. It does not surprise me that men and women who battle daily with super-highways and survive in the intricate in-fighting of the advertising world or the stock market should be fascinated by down East fishermen. The Tourists working lives are spent with abstractions. They trade in things at four or five times removed from something you can touch and feel. Yet, here are men of their own age who regularly venture out on the vast Atlantic in their own boats to earn their living. The strength, skill and courage of these fishermen, and above all their independence seem to belong to another era. They remind us of our pioneer ancestors. We admire everything but their income.

Let's return to Peggy's Cove. I am only guessing, but, given the tiny size of the village, it seems safe to assume that the women behind the counters in those cleverly disguised souvenir booths are the wives and sisters of the men who take the boats out from the much-photographed wharves. What does a man who has wrestled a living out of the sea all his life think of the people who come to gawk at his boat and call him picturesque? What does it mean when the men in the family earn so little on the fishing boats that the wives and daughters must go to work selling "Made in Japan" souvenirs of the fishing industry? I'm not sure what it means myself, but I know I felt uncomfortable in Peggy's Cove. In just the same way I used to feel embarrassed when overseas visitors wanted to take pictures of women in Nigerian markets. Certainly these women

are "different" and "interesting". Certainly, our friends back home would like to see them. But who do we think we are—taking pictures of strangers, viewing them as objects to be photographed, like a sunset or a flowering bush? As soon as you start seeing a person as an object rather than as a human being—a fellow brother of the Son of Man—your whole perception is distorted. That is where prejudices and racism begins, whether you are thinking about Newfoundlanders or West Indians.

### **Will Tourism Spoil the Maritimes?**

To quote Mary Boyd Again:

*'The chance for a quick buck is irresistible, but in promoting the buck everything else is likely to be lost; everything which attracted the tourist in the first place—values, friendly hospitable people, peace, scenery, a rural way of life. These are some of the best things the Maritimes have to offer but they are very fragile in the face of developers, affluent visitors (who often want to buy land and build a summer home) and better highways.'*

From my afternoon in Peggy's Cove I would agree that the qualities that make up a "different" way of life are very fragile. Despite the fact that the touring busses were hidden behind a hill, we knew that the great influx of people that day had changed, at least temporarily, the little village we had heard so much about. A few tourists are a good thing; too many destroy the place they have come to see. This is obviously not true of scenery—the Cape Breton hills and the seashore are still there no matter how many tourists tramp over them—but it is true of the elusive atmosphere of the Maritimes which has so much appeal for us.

### **Ownership of the Sea Front**

One other aspect of the tourist industry in the Maritimes is causing concern to planners. That is the degree to which recreational lands—particularly property bor-



dering on the seashore—has been bought up by non-residents, often by non-Canadians. This touches the question of land use, which we discussed in the column on Barbara Ward Jackson, and because it raises so many other issues, concerning all parts of Canada, I want to mention it here in passing only. We will come back to it later in the year.

### **Maritime Tourism—a good thing or not?**

It really is hard to argue against an industry that provides so many jobs where they are needed most. It is also quite wrong to imply that the hundreds of thousands of families who have spent their holidays down East in the past ten years have not come home with very pleasant memories leaving money and good feeling behind them. Certainly, in the two weeks we were there we did not encounter a single unfriendly person. Maritime holidays undoubtedly benefit all concerned—and yet . . .



**by NINETTE DI GANGI**

November is the eleventh month of our calendar but it was the ninth month of the Roman calendar and thus is named after the Latin number nine. It's not only mixed

Everything I have said here adds up to a plea for greater sensitivity, on the part of those who promote the Maritimes as a place to visit, and on the part of those who go. Remember that Maritimers are proud of their homes and their way of life. Perhaps it seems that time has stood still in their little towns for the past forty years, but that has not been by the wish of those who live there. Economic development that brings with it change and new building has passed those places by.

All Canadians must hope that whatever prosperity does come to the Maritimes through the tourist industry will enhance the quality of life of those who live there, and not reduce it to the level of "Anywhere, North America".

Maritimers live in a very special part of Canada. We pray they will continue to make their own peculiar contribution to our national scene, and continue to be themselves, no matter how much they see of the rest of us!

## *Thirty Days Hath November*

up in its name but also in its temperament. Within its thirty days comes the end of fall and the beginning of winter—too cold for some outdoor activities and not cold



enough for skating, skiing or skidooing. It's a good month to begin preparations for the Christmas season.

So some of us will clean house, and others begin to finish our Christmas shopping. We'll be buying the fruits and nuts for the cakes and puddings that will be baked. We'll even be hiding the shortbread so there will be some at Christmas! Of course, this is a great month to make all those decorations you admired last Christmas on someone else's tree and mantlepiece!

Let's also use this month to prepare ourselves for the coming of Christ. There is so much surrounding the birth of Jesus that is totally neglected because there just aren't enough Sundays in December. The story of Zechariah and Elizabeth is one of these. It is so intimately bound up with the announcement of the birth of Jesus, that November seems to be a good time to meditate upon it. Zechariah and his wife Elizabeth both belonged to the priesthood of Israel. Both were "righteous before God, walking in all the commandments and ordinances of the Lord blameless." While performing his duties as a priest, Zechariah is confronted by an angel. This messenger from the Lord tells him some wonderful news—his prayer has been heard, his wife Elizabeth, who has been barren, will bear a son whose name will be John, and he will be a prophet who will prepare a people for the coming of the Messiah. The angel tells him much more but Zechariah answers with unbelief.

This was something that Zechariah as a priest and his wife, as a priest's daughter, had been praying for for years. After all those prayers, he answers with unbelief! "How shall I know this? For I am an old man and my wife is advanced in years." How very human! We have prayed for years, "Thy kingdom come, thy will be done." If an angel were to appear to us and give us a promise that this would be fulfilled, using us, would our reaction be

that different from Zechariah's? Let us learn from his example to pray expectantly. For this act of unbelief, he would be silent and unable to speak until the words of the angel had come to pass.

It's good for us to realize that God's plans are not thwarted because of our unbelief. Elizabeth does conceive and she rejoices in what God has done for her, and what God will do through the son that she will bear. It is Elizabeth that is mentioned by the angel when he appears to Mary to tell her that she will bear the Son of God. It is to Elizabeth that Mary goes immediately following the tremendous news—to be encouraged and strengthened by her kinswoman. Her sure faith in God's ability to perform all that He has promised is evidenced by her greeting to Mary, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me?" (Luke 1:42, 43) Two women who share a promise—one is young, barely in her teens, the other older, mature in her faith, more experienced. They are bound by this wonderful tie—both will bear promised sons, one the Herald, John, the other the Saviour, Jesus. The essence of their faith was that they both believed and waited for the fulfillment in the days that followed the promise.

As you and I look back 2,000 years to this incident that took place before the first Christmas—what is in our hearts? Can God look down and find in us the same sure faith that He found in the hearts of Elizabeth and Mary? Their belief was based only on the word of an angel. You and I have all the evidence of the New Testament and the presence of the Holy Spirit within us. Is our faith as sure, as sound? Elizabeth's greeting to Mary ends with these words, "And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." (Luke 1:45) To this very day, blessed will we also be IF we believe all that God has said and done!



# ... in SIGHT ... in SOUND ... in TOUCH ... in Christian Concern

by RUTH BANKO

The title of this article describes the publications produced by the John Milton Society for the Blind in Canada, and its reason for being. This interdenominational ministry sends Christian literature in Large Print, on cassettes, and in braille, free on request, to any person who cannot see to read ordinary print. The Society has been autonomous in Canada since 1970, but prior to that the work was carried on in this country through dedicated volunteers, who raised funds and purchased materials from the parent organization in the United States. The John Milton Society for the Blind was founded in New York in the late 1920's, at the urging of Helen Keller, who wanted to share with her fellow blind the inspiration she herself had received from the Christian message. The Society proudly bears the name of John Milton, the famous Christian scholar of Seventeenth Century England, whose own eye—sight failed when he was in his 40's, but who went on to write the great epic poetry, "Paradise Lost" and "Paradise Regained".

During the past six years in Canada, the Society has grown to meet the needs of blind and visually handicapped children and adults from coast to coast, with its own Canadian material.

The first truly Canadian publication was *INSIGHT*, introduced in 1972. This Large Print magazine for visually handicapped

adults goes out in eleven issues a year, and contains news of the churches, social comment, and inspirational articles and poetry. A recent questionnaire published in the paper itself drew a large and gratifying response, and the results indicated that *INSIGHT* is meeting a real need, and meeting it well. Remmelt Hummelen, Presbyterian layman, who has been involved for many years in his own denominational work and in community programs, contributes his many skills, as Editor of *INSIGHT*.

After "*INSIGHT*" became a reality, the Society still had concern for those who could no longer read Large Print, but who had no knowledge of braille, and in late 1974 "*INSOUND*", a bi-monthly magazine on cassette tapes, was born. The mailing list has grown to include people at home, in nursing homes and senior residences, not only in Canada, but as far afield as Hong Kong, South America, Australia, England, India and the United States. *INSOUND* listeners also have the privilege of receiving tapes through the *INSOUND* Cassette Library, a lending library of religious material covering a broad theological spectrum. The Editor of *INSOUND* is Aubrey Hunt, a former missionary and retired Baptist minister, who brings to his work a very special understanding of blindness, shaped by his own experience with it.



Until December of 1975, braille publications were purchased from the John Milton Society in the United States for distribution in Canada, but with the Christmas issue of that year, the third member of the Canadian trio came into being—*INSIGHT*, *IN-SOUND*, and now *IN TOUCH*, a braille magazine for adults. Mary Frances Haws, blind since early childhood, author of several books of poetry, serves as Editor of *IN TOUCH*, bringing to her work a vital Christian faith, and great sensitivity, as well as her own personal knowledge of a life of physical blindness. *IN TOUCH* has begun as a quarterly, but as time and funds permit, it will, hopefully, become a bi-monthly publication. Since braille is the only means of communication for those who are deaf-blind, the Society has been greatly privileged to be able to meet this very special need of people who lack both sight and hearing. For those young people who read with their finger-tips, the Society sends out "*DISCOVERY*" magazine in braille. "*DISCOVERY*" lives up to its name, bringing to the young teen-ager news of the world around him, which he cannot see with his own eyes. For juniors, the John Milton Society cooperates with the Canadian National Institute for the Blind National Library in publishing "*THE DOT*", an inspirational braille magazine. It is interesting to note that the mailing list for "*THE DOT*" includes the names of blind parents and grandparents so that they too can have the joy of being able to read stories to *their* little ones.

However, the ministry of the John Milton Society for the Blind in Canada would be incomplete if it were not also directed to the sighted. In order to sensitize individuals and congregations to the spiritual and social needs of blind people, an Educational Kit is available. This contains samples of the John Milton Society publications, Bible Study, and reference material for other resources. Included also is a little booklet entitled "Love in Doing" written

with the purpose of helping those who can see to be more comfortable with those who cannot. This has become very popular across the country and ministers of all denominations are asking for copies for each member of their congregation. To further this educational program, the Society has recently produced a Film Strip, accompanied by a sound cassette, entitled "Ministry of Light". This illustrates the work of the John Milton Society, and invites sighted people to reach out to the visually handicapped in church and community, and to be accepting of all these people have to offer, when they are invited to share their special skills and talents.

A Board of Directors composed of persons from various denominations gives general oversight to the work of the Society, while all the magazines are produced under the direction of a "Communications Committee" of experts in their fields. The Executive Secretary Mrs. Ruth Frances Banko is the one full-time staff member. She is responsible for the day-to-day operation of the work, and serves as co-Editor of the braille magazine. Volunteers who contribute their time and energy assist the Society in maintaining these services.

The John Milton Society for the Blind in Canada is grateful to all those whose Christian concern has led them to participate in this work. This "Ministry of Light" depends for its support entirely on the free-will offerings of concerned individuals and church groups. In order to maintain the present program of service, an annual budget of \$50,000 is required. For further information, or if you know of any persons who would appreciate receiving any of the literature distributed by the John Milton Society, please feel free to write or telephone:

John Milton Society for the Blind of  
Canada,  
40 St. Clair Avenue, East, Suite 201,  
Toronto, Ontario, M4T 1M9  
Tel. No. 921-4152





# *Yesterday, Today, and Tomorrow in C.G.I.T.*

by MARGARET WEBSTER

Canadian Girls In Training celebrated its 60th anniversary in 1975. At the time of such an anniversary it is appropriate to consider "Memories of yesterday, dreams of tomorrow, faith for today."

## **MEMORIES OF YESTERDAY.**

When we think of some of the characteristics of Canadian Girls In Training we must pay tribute to those who began C.G.I.T. and to those who have guided its course through the years. Memories of yesterday are rich and vivid because C.G.I.T. has been a strong movement.

**Canadian Girls In Training is an organization for teenage girls.** In C.G.I.T. the individual is important and C.G.I.T. touches the lives of people during one of the most significant periods in life. Developmental theorists point to the importance of the teen years. Erik Erikson says that the teen years are years when the individual faces an identity crisis, asking the serious questions of "Who am I?", "Why am I here?", "What am I to do with my life?". Jean Piaget indicates that it is during the teen years that a person becomes capable of undertaking "formal operations"; at this time the individual is able for

the first time to undertake abstract thinking which enables him to use abstract concepts, deal with hypothetical problems and empathize with other people. In religious development also the teen years are those in which the young person begins to question what he or she has been taught, to doubt, and through doubt to move toward faith which is his or her own.

**Canadian Girls In Training places stress on the small group.** In the last few years sociologists have emphasized the importance of small groups and the need to understand the dynamics of groups. Some of them indeed have gone to extremes in this regard, to unhealthy emphases in sensitivity and human relations training. But C.G.I.T. has always emphasized the small group in a positive, healthy way. When the individual is seen as important, it is recognized that she must not be lost in the crowd, but helped to grow within the small group. In these small groups which form C.G.I.T. there can be close relationships of members with adult leaders and members with members. The individual is supported and aided in her own development. All are able to participate.

**Canadian Girls In Training has emphasized the use of the Project Method.** At the time C.G.I.T. was beginning John



Dewey, recognized as one of the outstanding educational philosophers, was advocating the use of the project method in teaching. Progressive educators picked up his ideas with good success but for most educators the ideas were too radical and Dewey was dismissed. Today educators are looking again at John Dewey. Educational philosophers are saying "Dewey was, after all, a very good educational philosopher". In education today Dewey's ideas are being re-introduced. In contrast to general education, through the years C.G.I.T. has recommended that groups undertake projects "planned by the group, carried out by the group, evaluated by the group". Thus C.G.I.T. has offered education of the very best type. Through such group projects the individual does her own learning by doing.

**Canadian Girls In Training has always had a characteristic of relevance.** C.G.I.T. has demonstrated adaptability to varying situations, flexibility, willingness to change when change was important, relevance for each age. A rigid programme would have died long ago. With small group planning and the use of the project method, flexibility locally was fostered. The flexibility carried through to regional and national levels, a flexibility which is reflected in changing policies, programme materials, and even the uniform.

**Canadian Girls In Training is based on a sound purpose**—both a purpose for each member and a purpose for the movement as a whole. Recently in speaking with a C.G.I.T. member I asked her: "Why is C.G.I.T. important to you?" She replied: "The leaders are terrific, they help us. But most of all, I think C.G.I.T. has brought me closer to Jesus". Opportunities to encourage growth in Christian faith and life are important and those opportunities are frequently provided by C.G.I.T.

Thus those who have grown up or are still part of the Canadian Girls In Training movement cherish the memories of yesterday, pay tribute to the founders and leaders through 60 years, are thankful to God for the "yesterdays" of C.G.I.T.



## DREAMS OF TOMORROW.

When we stop to think of it we realize that it is difficult to dream about tomorrow!

The founders of C.G.I.T. could not have foreseen the nature of the world today. In the 60 years since C.G.I.T. was founded so many changes have taken place. There have been changes in travel: from the introduction of the car, the aeroplane, to the spaceship. There have been changes in communication: from the printed word, to radio, to television, to communication satellites. There have been changes in work: from manual labour to the control of the computer. So we could go on and on listing change.

It is difficult for us to imagine the world of the future. Futurists such as Buckminster Fuller and Alvin Toffler are talking about cybernetics, social engineering, biological engineering, complexity, turmoil. Such futurists indicate that there is only one certainty about the future and that is a certainty of change, radical change.



Sometimes we wonder whether we can have dreams of the future or only nightmares! Change is before us and before the members of C.G.I.T. today.

Many futurists and scientists make reference to the milestone 2000 A.D. People who in 1975 are between the ages of 12 and 17 will in the year 2000 be between 37 and 42 years of age. Leadership capacities are at their peak in middle adulthood. Thus the members of C.G.I.T. today will be the leaders in the Church and in society in 2000 A.D. determining the nature of development for the 21st century.

When I think of the future I am reminded of the familiar words from the Sanskrit:

"For yesterday is but a dream, and tomorrow is only a vision;

But today, well lived, makes every yesterday a dream of happiness

And every tomorrow a vision of hope.

Look well, therefore, to this day!"

## TODAY.

What then does this look at the past and glimpse into the future have to say for us today?

**The Canadian Girls In Training movement.** This is an extremely important day in the life of C.G.I.T.. I prefer to put stress on today, but neither can we neglect the fact that today influences tomorrow. We cannot neglect the fact that our C.G.I.T.ers today are to be the leading citizens and churchwomen in a new century, a new millennium. What happens in C.G.I.T. today is important in the life of the Church and the world, both today and tomorrow.

As we think of today and prepare for tomorrow we learn from the past, not to copy the content, but to keep in mind the guiding principles—concern for the individual; emphasis on the small group, on flexibility and relevance; reaffirmation of the purpose for which C.G.I.T. exists.

*To All of us* (whether we are Canadian Girls In Training now or not) the C.G.I.T. purpose still speaks today:

Under the leadership of Jesus, it is my purpose to

cherish health,  
seek truth,

know God,  
serve others

and thus, with His help, become the person God would have me be.

Life is a becoming. If we think we have arrived, we are already dead. We need constantly to be cherishing health, seeking truth, knowing God better, serving others.

So there is a need for education for today. At present more and more adults are involved in continuing education. Continuing education is important in the Church also, for too many adults are ignorant in regard to their theological understanding and in their knowledge of the world. Such education in the Church needs a solid base, not focusing on gimmicks. We need to participate in such education and to be ready to give leadership in the Church's education programme for youth and for adults.

And, most important, we need faith for today. To grow in such faith, study is important and so also is worship, a waiting upon God. Faith involves our commitment and our study and our worship. It is also a gift of God's grace. "They who wait for the Lord shall renew their strength." Only with a strong faith, based on understanding, can we be ready to serve others.

Michael Novak, in writing of the religious life of persons, compares life to the ascent of a mountain. "Life, when it is life, is struggle . . . climbing requires effort: tiny efforts, steady efforts . . . but effort is not everything. Life is also grace, gift . . . Sometimes we are moved from standpoint to standpoint, swept up, taken by surprise. Someone says something, her words gash sparks in our soul, life is never the same again . . . So many of the best, deepest and most important turns in our lives . . . came as gifts: the flight of the dove."

Canadian Girls In Training has, for many girls and women, provided flights of the dove, lifting us beyond our own faltering ascent of the mountain to new heights of faith and service.

May Canadian Girls In Training today, and may we, each of us, be used by God to provide for youth and for those about us in our day, flights of the dove, gifts of God's grace, to aid them in their ascent of life's mountains.





## NEW EDUCATIONAL STAFF

The Women's Missionary Society, W.D. is happy to announce the following appointments:

### **Editor of Glad Tidings and Adult Programme Secretary**

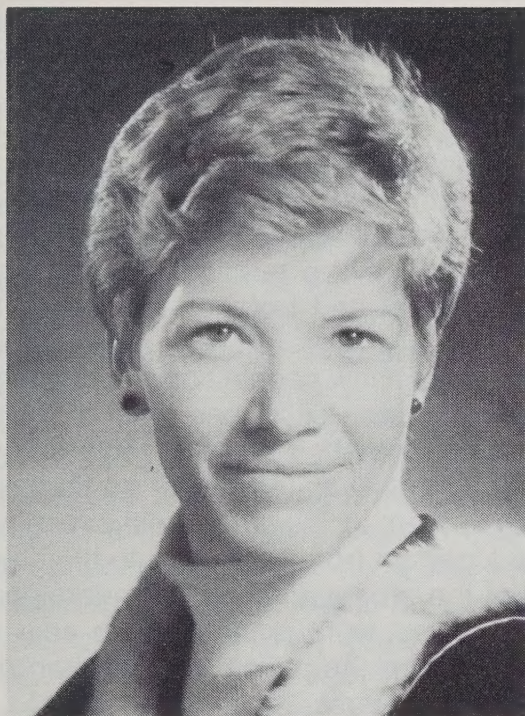
—**Mrs. Kathleen Hummelen**—Mrs. Hummelen received her early education in Niagara Falls, Ontario, later studying at Shaw Business College, Toronto and more recently at York University taking courses there and at Ryerson Polytechnical Institute which will be helpful in her new position.

Mrs. Hummelen has been involved in various kinds of interesting work as Frontiers Foundation/Operation Beaver, producing a newsletter for the Coptic Orthodox Church, Diocese of North America and since 1972 as Assistant General Secretary, then Acting General Secretary of the Women's Inter-Church Council of Canada, where she had responsibilities in areas of administration, communication, programme and production of printed matter.

Mrs. Hummelen has been active in all levels from local to national in the Presbyterian Young Peoples Society and was instrumental in getting the first youth delegates to the General Assembly in 1969. Unofficially Mrs. Hummelen has been involved in Mission Education helping to develop meaningful and creative programmes in Mission. She has travelled extensively in Canada, often relating to church groups and in Europe, Greece, the Caribbean and South America.

We welcome Mrs. Hummelen as Editor and Adult Programme Secretary as Miss Nutt leaves this position to become Executive Secretary of the Society.





#### **To the Area Educational Resource Staff**

—**Mrs. Karen Timbers**—was appointed to the Area Educational Resource Staff and began her work in the Presbyteries/Presbyterials of Barrie, Lindsay and Peterborough in July 1976. Mrs. Timbers home was in Milton, Ontario, where she received her early education. In May of this year she graduated from Ewart College, Toronto and in June received her B.A. degree from the University of Toronto. Mrs. Timbers has always been active in church groups in her home congregation in Milton and latterly in Sutton West where her husband is minister. Now, as a staff member of the WMS and Associate Staff of the Board of Congregational Life, Mrs. Timbers will help leaders in the congregations in her area as they endeavour to carry out their responsibilities.



—**Miss Elizabeth Steele**—In mid-September Miss Elizabeth Steele joined the Area Educational Resource Staff to serve in the Presbyteries/Presbyterials of Paris, Waterloo-Wellington, Bruce-Maitland (Bruce-Grey, Maitland).

Miss Steele comes from St. Catharines, Ontario, where she was very active in her home congregation of Knox giving outstanding leadership in the Church School. Miss Steele is a graduate of London Teachers College, and taught for several years before graduating from Ewart College in 1976 and also receiving her B.A. degree from the University of Toronto.

Both appointees to the Educational Staff bring to their work talents and enthusiasm which will help all with whom they work.



# Visiting the Terminally Ill

BY BROWN MILNE

If you visit in a hospital, eventually you will visit a patient who has a terminal illness. We cannot and must not avoid such patients. They need a visit as much, or perhaps more, than any other patient. But what do you say to a person who is dying? That is a basic question!

You will need to think through your own concepts, ideas and philosophy about death. You will also need to know if the patient knows how sick he/she is and if he/she wants to talk about it? Some know and want to talk about it, some don't. If the patient does not want to talk about it, we must allow him/her that privilege.

Contrary to popular belief, dying patients very often do want to talk about dying. They do want to share with another human being some of their ideas, concerns, fears, worries. In most cases they do not want too many comments, they want someone who will listen to what they have to say. This is the time to close our mouth, open our ears, and listen.

Also, contrary to popular belief, it is indeed a rare privilege to be able to talk with a person who is dying, to have the oppor-

tunity of sharing with them some of their concerns. To be with them when they quietly slip away from this life is indeed a rewarding experience.

Dr. Elisabeth Kubler-Ross in her book "On Death and Dying" identifies five stages a person will go through when they realize they have a terminal illness. They are: 1. Denial and isolation, 2. Anger, 3. Bargaining, 4. Depression, 5. Acceptance. Let us look at how people act in each stage and how we as visitors can react to them. We must remember that all people do not go through all five stages, nor do they experience them in this order, neither can we force a person from one stage to the next. One of the greatest values in understanding Dr. Ross' work is that we are able to identify where the patient is, and then respond accordingly.

What would be your immediate reaction if you were told you had a terminal illness? Probably it would be denial: "No, I am not going to die, the other person will, but not me." This is normal. No one wants to face such a possibility. People often use denial as a defense mechanism, as a means of coping with such an important event in their lives. By so doing they are able to maintain a reasonably good outlook. We have to allow them to do this. We have no right to try and break down this defense mechanism and make them face the reality of what is happening. We would take away their only means of support.

What we can do is talk with them about any subject they choose to talk about. We can be with them there regularly as a friend. We can maintain our own bright outlook while there, even though inwardly we may be hurting. Many people reach the point of death without going beyond the stage of denial. We must allow them this freedom.

Anger is one of the more difficult emotions for us to handle as visitors. This is where a person will say: "yes, I am going to die, but why me?" It is not fair. Why



could it not have been that old alcoholic down the street who has never done a day's work in his life and has been of no value to anyone? Why me? Let these questions be posed, do not try to answer them.

Sometimes this anger will be directed against God. He gives life, He takes life. "It is mean of Him to do this to me before I am ready. I want to be able to stay here with my family." Anger towards God could be verbalized, or it could be directed right at you. You are the representative of the Church and therefore the representative of God. As a friend and a visitor we can be the sounding board and allow the person to express this anger. We do not say: "You must not talk that way, you should love God and not be angry with Him." We can say: "I understand how you feel, I know it must be very hard for you, I agree it does not appear to be fair of God to do this to you." When you leave the room, the patient feels better, because he has been able to express his anger, someone has listened to him in a non-judgemental manner, in an accepting way. What you are really saying to the patient is: "I am still your friend, even though you are talking that way. God has not rejected you because of your feelings. I still accept you." You have no idea how much help this can be to a person facing his own death.

Bargaining in many ways is a strange thing. Along with it goes unfinished business. This is where the patient is more or less saying, "let me live until this one last thing is completed, then I can die." It is always amazing the way people hang on until that one last thing is completed, then they can die.

One 20-year-old boy literally hung on until he could be married in the sun room at the hospital, then died the next afternoon. Another lady requested and received a week-end pass from the hospital. On the pass she made all the necessary arrangements for her funeral, returned to

hospital on Sunday evening and died the next week.

When we sense this is what people are doing, we can encourage them,—“Yes by all means, do this one thing you want to do. Can I help you to do it?” Perhaps you can call the friend or relative with whom they want to make amends and encourage that person to visit. You might be able to drive them to the place where they feel they have to go. We do not try to talk them out of bargaining or unfinished business, we try to encourage them to go ahead and do it,—“I will help you if I can.”

We will not say a great deal about depression. You have been depressed, you know what the heavy, dark, empty, worthless feeling of depression is. It is recognized quite readily. The patient tries to turn you off, does not want to talk, cries a lot, thinks bad thoughts.

We as visitors can provide the Kleenex, we can hold their hand, we can sit with them for a while even though we say nothing. We can say to them, “I will be back tomorrow, or next week, I will see you then.” We can encourage other people to visit, try to surround the person with people, we can say: “I know how you feel, it must be very hard for you.” In most cases depression does improve. The next time they may be ready to talk, and they will remember you as the person who sat with them when things looked so bad.

When people reach the stage of acceptance they are beautiful to visit. They don't need you any more, but to be with them makes you feel good. Here is where you can really appreciate the rewards of visiting the sick. You do not grieve when they die, a kind of peace surrounds you that cannot be defined in words. It must be experienced. This is where you really come to know that death is not to be feared, it is a part of life, a very peaceful and quiet part.

The family of a terminal patient needs your ministry as much as the patient. They



go through the five stages also, although not necessarily in the order listed, nor always at the same pace as the patient. A patient can be in denial while the family is in acceptance, or vice versa. The same concerns we talked about with the patient apply equally to the family. Remember, though, the family is losing one loved member, the patient is losing everything, all the family, friends, home, job, life. He is losing more.

Should we talk about suffering in respect to death? I don't think so. Death should be considered a part of life, an experience in life, the point at which we end this particular part of our journey and begin a new one. We should encourage people to make the most of the life God has given to each one of us, until that time when He, in

His wisdom, shall decide it is time for this life to end. If we can look on death, now, in this way, then each one of us will be able to approach our own death with confidence, sadness perhaps, but not agony. If we are able to accept the fact of our own death in this way, then we will be better able to help another person accept his own death, and be able to help the family live and work through the sense of loss and sadness that always accompanies death.

*(This article is a combination of two articles on "Visiting the Terminally Ill". Friendship and Service Secretaries and others who wish to receive the complete articles in mimeographed form may secure these by requesting them from the office.)*

# Christmas Service of Worship

by MARY WHALE

- PRELUDE** Suitable music either played by the organist or pianist or recorded music.
- HYMN** 116—O come, O come Emmanuel—Verses 1, 3, 4.
- Leader** Isaiah 60:1-3. (King James Version of the Bible)
- All** Yea we are in darkness—it covers our days and our nights, our going out and our coming in. We are in the gloom of the world's iniquities.
- Leader** Isaiah 40:1, 2, 4 & 5.
- All** The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:  
The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.
- Leader** Isaiah 40:10, 11.
- (Isaiah 40:6,7)



**All** Make haste, O God, to deliver me; make haste to help me, O Lord.  
(Psalm 70:1)

**Leader** Malachi 3:1.

**HYMN** 154—The race that long in darkness pined—Verses 1, 2.

**Reader 1** Luke 1:26-33.

**Reader 2** Luke 2:1-7.

**Reader 3** Luke 2:8, 9.

**HYMN** 132—Hark! the herald angels sing

**Reader 4** Matthew 2:1, 2 & 11.

**HYMN** 151—Wise men seeking Jesus—Verses 1, 2, 6, 7.

**Leader** As in the days of yore we come to the manger in Bethlehem. We bring ourselves—our individual selves, as our gifts to the Lord. We come bearing weights of doubt, of disillusionment—we come with our worries, our fears and we come knowing there is hatred, injustice, immorality in the world just as in the days when Jesus was born. Maybe we like the Shepherds of old are afraid to trust the great truth Jesus' birth brings—but let the angel chorus bid us "fear not". Or we may have the confidence of the wise men that the Star they were following would lead them to the goal they sought—the Son of God—and are prepared to give our gift to the Saviour—the gift of ourselves.

Whoever we are, what burdens we bear, let us pray that here before God, celebrating the birth of the Saviour He sent, we may have our strength renewed and our faith revitalized. Let us also pray that in the power and the love that Jesus revealed to us we may live our days gloriously knowing that we have been shown the only way which dispels all burdens.

**Silent Prayer**

**HYMN** 134—Joy to the world! the Lord is come

**All** Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

Amen

(Luke 2:29-32)

### *Notes for conducting the service*

*The setting can be important in helping the group to experience Worship and the leading of the Holy Spirit. A visual representation of the birth of Christ could be used as a worship centre or members of the group could pantomime the story of the birth of Christ as it is read from the scriptures.*

*It is suggested that the King James Version of the Bible be used throughout the service.*





# **W.C.C. Plans**

by **HEATHER JOHNSTON**

## **REPORT OF THE CENTRAL COMMITTEE MEETING, WORLD COUNCIL OF CHURCHES, in GENEVA, August 1976.**

The chapel of the Ecumenical Centre resounded to the singing of the 130 members of the Central Committee representing 280 churches scattered through some 100 countries. Archbishop Scott's report set the tone for the coming ten days of long and often tiresome discussion and deliberation. His pastoral concern for both the people and the work was clearly expressed in this presentation and during all sessions he moderated. I feel very strongly that God has sent him for a very definite purpose at this point in the history of the Ecumenical Movement. With tremendous force and sincerity he urged us to be both careful listeners and frank speakers. His refreshing Moderator's report contained little ecumenical jargon and sought to answer some very searching questions such as "What does the church and the world expect of us" and more important "What is God calling us to be and to reveal in and through Jesus Christ as we undertake responsibilities together?"

The General Secretary, unanimously re-elected for a further five-year term, took up

his report where he had left off in Nairobi, re-iterating the imagery of the wilderness. "But for the people of Israel this wilderness was a very fruitful time. God gave Abraham His blessing, and to bless 'barak' means to communicate one's strength, one's vitality, oneself to another. As Abraham's pilgrim people of God we are called to make real in our time this covenant fellowship of sharing and offering the life of God to all families of the earth. That is the 'raison d'être' of the ecumenical movement". Several consequences follow from this. "For too long there has been a kind of apartheid in relations between the churches and the WCC", said Dr. Potter; calling for an "interpenetration of the life of these churches within the fellowship of the WCC". The opposite of bless is to curse, he recalled. This means to withdraw one's support from another, to desert the other so that he becomes weak, directionless and so loses weight, becomes lifeless and is destroyed. "Will the relationship between the churches and the council be one of blessing or of cursing?", he asked.

During the ten days of meetings the Central Committee had to decide the overall thrust of the Council's activities for the next several years. To aid us in this; a Review Committee of twelve women and



men had worked for several months and results of their mammoth task helped us zero in on our responsibilities. Proposed were four programme thrusts:

- the expression and communication of our faith in the triune God;
- the search for a just, participatory and sustainable society;
- the unity of the Church and its relation to the unity of humanity;
- education and renewal in search of true community.”

In addition the Review Committee suggested two “operational emphases”: more intensive participation by member churches and Christian communities in the life of the WCC, re-iterating Dr. Potter’s clarion call and interaction between theological reflection and action in the total work of the Council.

A key recommendation by the committee was that some programmes be concluded by early 1979 and others be deferred until 1979. Equally important was the suggestion that only one major consultation be planned by the Council in a given year.

Cameras were clicking and lights flashing during Dr. Potter’s report and ensuing discussion on “Human Rights”. He recommended the following concrete steps:

- a) an advisory group on human rights within CCIA (Commission of the Churches on International Affairs) to be set up
- b) European and North American member churches to establish their own group to “promote study and frequent encounters among churches” on issues of human rights and religious liberty.

These recommendations were adopted by the Central Committee. We also discussed and adopted several public statements like the resolution on the Transkei (South Africa), Uganda and Lebanon. In answer to the question ‘why speak on social issues at all’, Dr. Potter gave a clear, strong answer:

- 1. to show solidarity
- 2. to witness to the gospel in concrete situations
- 3. as a recognition that, if we speak we show concern, if silent it can be interpreted either way.
- 4. to avoid distortion

One of the longest plenary sessions dealt with the future of the Ecumenical Institute at Bossey. The Central Committee approved the continuation of the Institute under several provisos, one being “that in order to reduce the amount needed from special appeals for funding, the Institute be reorganized to effect a more economic operation”.

A number of churches have expressed interest in the Nairobi proposal for an Ecumenical Sunday. It is suggested to take Pentecost as a date, using a strengthened version of the customary President’s message as a basis.

Of special interest to us as Canadians is the discussion on the New York office of the WCC. The Central Committee passed a recommendation that “the New York office be continued and that the WCC attempt to provide funding on the basis of 50-50 matching of funds with the U.S. Conference of the WCC as in the past.”

At a meeting such as the Central Committee, deeply felt convictions as to the priorities for Christian action come to the fore, often clashing convictions. I was forced over and over again to look at things from a new perspective, to question my own points of view—it is easy to become bewildered, to retreat into one’s own security—and it is very hard to report!

*Mrs. Heather Johnston, chairman of The PCC’s committee on inter-church relations, was elected to the Central Committee of the WCC, the first Presbyterian and the first woman from Canada so honoured.*

*Archbishop Edward Scott of Toronto is the moderator of the Central Committee of the WCC.*



# WHO and WHERE

## WMS (WD)

### EDUCATION STAFF—1976

NATIONAL OFFICE—Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 Phone 429-2840

Executive Secretary—Miss May Nutt

Secretary for Teenage and Children's Work—

Editor/Adult Program Secretary—Mrs. Kathleen Hummelen

Manager, WMS Bookroom—Mrs. Margaret MacDougall

### AREA EDUCATIONAL RESOURCE STAFF

Miss Margaret Boyd, 174-1st Avenue, Ottawa, Ontario, K1S 2G4

Miss Jean Gardner, 111 Elmwood Avenue, London, Ontario, N6C 1J4

Miss Dorothy Keller (on leave of absence) 1061 Springhill Cres., Richmond, B.C., V7E 1W7

Miss Brenda Moncrieff, 2171 West 1st Avenue, Apt. 203, Vancouver, B.C., V6K 1E7

Miss Evelyn Murdoch, Apt. 1, 983 Stone Church Rd. E., Hamilton, Ontario, L8W 1D2

Miss Lois Powrie, 32 Milverton Blvd., Toronto, Ontario, M4J 1T6

Miss Elizabeth Steele, Apt 301, 72 Alison Ave., Cambridge Ont. N1R 1N2

Mrs. Karen Timbers, Box 312, Sutton West, Ontario, L0E 1R0

Miss Barbara Woodruff, c/o Calvin Presbyterian Church, 95 Keewatin Ave., Winnipeg, Manitoba, R3E 3C7

### RETIRED FORMER STAFF MEMBERS OF WMS

Miss Vera Carson, Apt. 226, 110 Broadway Avenue, Toronto, Ontario M4P 1V7

Miss Dorothy Douglas, Riverdale Hospital, Room 637, St. Matthews Road, Toronto, Ontario M4M 2B5

Miss Ellen Douglas, Gower Point, R.R. 1, Gibson, B.C. V0N 1V0

Mrs. Mildred Gehman, 61 First Avenue, Cambridge (Galt), Ontario N1R 5H5

Miss Hildur Hermanson, 603-2495 West 3rd Avenue, Vancouver, B.C. V6K 1L9

Miss Grace Lee, 1035 Caledonia Avenue, Victoria, B.C. V8T 1E7

Mrs. G.P. Louie, 8461 Querbes Avenue, Montreal, Que. H3N 2C6

Miss Lily McArthur, 78 Arthur Street, Goderich, Ontario N7A 2L8

Miss Isabel McConnell, 602 Parkview Tower, 76 Tecumseh Rd. E., Windsor, Ontario N8X 2P7

Miss Hazel Macdonald, 121 South Street, Goderich, Ontario N7A 3L9

Miss Edith Magee, Bowen Island, B.C. U0N 1G0

Miss Frieda Matthews, 209 John Street, Belleville, Ontario K8N 3E9

Miss Laura K. Pelton 17407 Palm Street, Fountain Valley, California. U.S.A. 92708

Miss Margaret Ramsay, 14 Bedford Street, Brantford, Ontario N3T 3Z9

Miss Louise A. Reith, 93 Deloraine Ave., Toronto, Ontario M5M 2B1

Miss Helen Ross, Box 234, Chesley, Ontario N0G 1L0

Miss Beatrice Scott, Box 364, Port Elgin, Ontario N0H 2C0

Miss Gertrude Scott, 2543 Richmond Road, Victoria, B.C. V8R 4S5

Miss Mary Sherrick, Box 502, Weyburn, Sask. S4H 2K3

Miss Nellie W. Smith, 113 Old Orchard Grove, Toronto, Ontario M5M 2E1

Miss Irene Stringer, Apt. 507, 106 Pine St., Kingston, Ontario K7K 1W7

Miss Isabel Taylor, 4395 Rockridge Rd., West Vancouver, B.C. V6W 1A6

Miss Ruth Yeandle, 103, 1569 West 12th Ave., Vancouver, B.C. V6H 1M9

Miss Susan Yeung, 261 Keefer Street, Vancouver, B.C. V6A 1X6



## **BOARD OF WORLD MISSION STAFF—1976**

Executive Staff, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

Rev. G.A. Malcolm, General Secretary

Dr. E.H. Johnson, Secretary for Research and Planning

Rev. R.M. Ransom, Secretary for Mission Education

Dr. A.F. MacSween, Secretary for Canada, Mission Fields

Miss G. G. Kelly, Secretary for Canada, Special Ministries

Rev. E.F. Roberts, Secretary for Overseas Operations

Miss M.E. Whale, Secretary for Mission Personnel

Dr. A.G. MacDougall, Secretary for Church and University

## **SUPERINTENDENTS OF MISSIONS**

Synod of Atlantic Provinces

Rev. W.J.O. Isaac, Civic #2 Lansdoon Place, Truro, N.S. B2N 2G1

Synod of Montreal-Ottawa

Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, Quebec. H4L 2K1

Synod of Toronto-Kingston (Temiskaming, Algoma/North Bay, Barrie, Lindsay/Perterborough, Kingston)

Rev. M.A. Mark, P.O. Box 513, North Bay, Ontario. P1B 8J1

Synod of Toronto-Kingston (East Toronto, West Toronto, Brampton, Waterloo-Wellington, Church Extension

Synod of Hamilton-London)

Rev. J.C. Elder, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

Synod of Manitoba—Northwestern Ontario

Rev. M.S. McLean, 43 Tulane Bay, Winnipeg, Manitoba. R3T 2T8

Synod of Saskatchewan

Dr. D.T. Evans, Carlton Towers, 62-325 5th Ave. N. Saskatoon, Sask. S7K 2P6

Synod of Alberta

Rev. George Johnston, 3404-112th Street, Edmonton, Alberta. T6J 1H9

Synod of British Columbia

Rev. K.C. Doka, 14751 Vine Ave., White Rock, B.C. V4B 2T1

## **CHURCH EXTENSION WORKERS**

Presbyteries East, West Toronto and Brampton

Mrs. Margaret Read, 35 Madison Ave., Orangeville, Ontario. L9W 1R9

Presbyteries East, West Toronto and Brampton

Miss Arlene Randall, 108 Grandeville Ave., Apt. 2, Toronto, Ontario. M6N 4V2

## **CHINESE WORK**

Montreal

Rev. Paul S. Chan, 435 Fraser St., St. Laurent, Quebec. H4M 1Y8

Mrs. Yew Fin Tam Hu, 1077 Chenneville St., Montreal, Quebec

Miss Anita Lee, 1077 Chenneville St., Montreal, Quebec

Toronto

Rev. Wm Doo, 7 Brian Ave., Scarborough, Ontario. M1R 3J1

Miss Grace Wong, 73 Augusta Sq., Toronto, Ontario.

Windsor

Dr. David Chan, 1827 Pelletier St., Windsor, Ontario. M9B 1S7

Vancouver

Miss Annie Wilson, 3415 W. 19th Ave., Vancouver, B.C.

Mrs. Elsie Young, 2705 E. 18th Ave., Vancouver, B.C.

Victoria

Rev. Sui Man Lee, 129 Menzies, Victoria, B.C.

Miss Fanny Tse, Apt. 408, 1655 Chambers St., Victoria, B.C.



## **FRENCH WORK**

Quebec City, L'Eglise St. Marc  
Rev. David Craig, 2828 Chemin des Quatre Bourgeois, Ste Foy, Quebec. G1V 1X9  
Montreal L'Eglise St. Luc  
Dr. Andre Poulain, 6316-30th Ave., Montreal, Quebec. H1T 3G4  
Montreal Outreach  
Rev. Jean Porret, 2650 Goyer St., Apt. 9, Outremont, Quebec. H3S 1H3  
Editor, La Vie Chretienne  
Dr. Andre Poulain, 6316-30th Ave., Montreal, Quebec. H1T 3G4

## **HUNGARIAN WORK**

Montreal  
Rev. P.M. Szabo, 1969 Charles Gill St., Montreal, Quebec. H3M 1V2  
Ottawa, Calvin  
Mr. John Csurgai, R.R. #1, Kanata, Ontario. K0A 2C0  
Oshawa  
Brantford, Pleasant Ridge  
Rev. Laszlo Dienes, R.R. #4, Forced Rd., Brantford, Ontario. N3T 5L7  
Mount Brydges,  
Rev. Louis Vietorisz, Box 31, Mt. Brydges, Ontario. N0L 1W0  
Edmonton, Calvin  
Rev. Gabor Dezse, 12937 86 St., Edmonton, Alberta. T5E 3A9  
Lethbridge, Bethlen  
Rev. George Telcs, 1014, 10th Ave. N., Lethbridge, Alberta. T1H 1J8  
Vancouver, Calvin  
Rev. L. Szamoskozi, 4327 Wildwood Cres., Burnaby, B.C. V5G 2M3

## **INDIAN WORK**

Kenora Fellowship Centre, Director  
Mr. Colin Wasacase, 208 Water St., Kenora, Ontario.  
Winnipeg Indian Centre  
Miss Isabel Allison, 7-39 Balmoral Street, Winnipeg, Manitoba. R3C 1X3  
Mr. Douglas Goodwin, 266 Ellen St., Winnipeg, Manitoba. R3A 1A7  
Pipestone, Birdtail  
Mr. Edward Bunn, Box 57, Beulah, Manitoba. R0M 0B0  
Okanais, Rolling River  
Rev. James Codling, Elphinstone, Manitoba. R0J 0N0  
Mistawasis, Wahpeton, Crutwell  
Rev. Stephen How, 722 Branion Dr., Prince Albert, Saskatchewan. S6V 2S2

## **ITALIAN WORK**

Montreal Beckwith Memorial  
Rev. Arthur Iarrera, 8270 23rd Ave., St. Michel, Quebec. H1Z 3X7

## **UKRAINIAN WORK**

Toronto, Editor, Evangelical Truth  
Rev. Michael Fesenko, 26 Robina Ave., Toronto, Ontario. M6C 3Y6

## **KOREAN WORK**

London  
Rev. Andrew Lee, 1191 Southdale Rd., London, Ontario. N6E 1B3  
Kitchener  
Mr. I.H. Rheem, Apalachian Cres., Kitchener, Ontario.



## **INNER CITY MISSIONS**

Montreal, Tyndale House, 870 Richmond Sq., Montreal, Quebec. H3J 1V7  
Rev. R.W. Johnson  
Mrs. R.W. Johnson  
Toronto, Evangel Hall, Director  
Rev. George Cunningham, 24 Applefield Dr., Scarborough, Ontario. M1P 3X9  
Hamilton Presbytery, Deaconess  
Mrs. Helen Allum, 11 Melville St., Dundas, Ontario. L9H 1Z7  
Winnipeg, Flora House  
Miss Athalie Read, 768 Flora Ave., Winnipeg, Manitoba. R2W 2S9  
Miss Karen Hubert, 768 Flora Ave., Winnipeg, Manitoba. R2W 2S9

## **FELLOWSHIP HOUSES**

Winnipeg House Parents  
Mr. & Mrs. F. Swirski, 73 Chestnut St., Winnipeg, Manitoba. R3G 1R4  
Prince Albert House Parents  
Mrs. & Mrs. Jack Chiang, 456—12th Street East, Prince Albert, Saskatchewan

## **VISITORS, HOSPITALS & SENIOR CITIZENS**

Halifax  
Mrs. A.O. MacLean, 2761 Robert Murphy Dr., Halifax, N.S.  
Toronto  
Miss T. Martens, 105 Bernard Ave., Toronto, Ontario. M5R 1S2  
Miss Lillian Reay, Apt. 115, 701 Don Mills Rd., Don Mills, Ontario. M3C 1R7  
Miss Catherine Watson, Apt. 411, 8 Milepost Place, Toronto, Ontario. M4H 1E1  
London  
Miss Lily Schneider, 21 Barker St., London, Ontario. N5Y 1X5  
Winnipeg  
Mrs. Shirley MacIver, 1618 Pacific Ave., Winnipeg, Manitoba. R3E 1H5  
Vancouver  
Miss Florence Edge, 4249 Osler St., Vancouver, B.C. V6H 2X4  
New Westminster  
Mrs. Roy Mercer, 933-5th Street, New Westminster, B.C. V3L 2Y4

## **SPECIAL MINISTRIES CANADA**

Presbytery Mission Worker Cape Breton  
Mrs. Ruth Beattie, 76 Ranna Dr., Sydney, N.S. B1P 3Y7  
Presbytery Mission Worker Calgary  
Miss Lois Whitewell, 1225-15th Ave. S.W., Apt. 404, Calgary, Alberta. T3C 0X6  
Presbytery Waterloo—Wellington  
Miss Joyce MacNevin, Apt. 212, 41 Pioneer Dr., Kitchener, Ontario. N2P 1H1  
Presbytery Westminster  
Miss Annabelle Wallace, c/o 1100 Thurlow St., Vancouver, B.C. V6E 1X1  
Apartment Ministry, Toronto  
Miss Margaret Stewart, Apt. 906, 24 Forest Manor Rd., Willowdale, Ontario. M2J 1M3  
Armagh, Mississauga  
Rev. M.P. Farmery, 927 Meadow Wood Rd., Mississauga, Ontario. L5J 2S7  
Community House, Ottawa  
Miss Sandra Estabrooks, 107 Fourth Ave., Ottawa, Ontario. K1S 2L1  
Verdun Day Care Centre  
Miss Hazel Davis, 5678 Verdun Ave., Verdun, Quebec.  
Urban Ministries—East Toronto  
Miss Charlotte Stuart, 1333 Queen St. E., Toronto, Ontario. M4L 1C6



## OVERSEAS STUDENTS AND LAYMEN ABROAD

Miss Patricia Hanna, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

### INDIA

Miss Pauline Brown, 143 Stinson St., Apt. #16, Hamilton, Ontario. L8N 1S7

Miss Agnes Hislop, 35 Jawahar Marg. Jobat, M.P. 457 990, Via Dohad, W. Rlwy., India

Miss Margaret Kennedy, Alirajpur 457 887, M.P. India

Miss Eleanor Knott, Helen MacDonald School, Jhansi 284 001, U.P., India

Miss Margaret Leask, c/o Mr. J.A. Leask, 12 Tampa Crt., Hamilton, Ontario. L9C 2N2

Mr. & Mrs. C. McMullen, Baring Union Christian College, Batala 143505, (Punjab), India

Miss Doreen Morrison, c/o Jobat Christian Hospital, Jobat, M.P., Via Dohad, District Jhabua, India

Miss Diana Wadsworth, Helen MacDonald School, Jhansi 284 001, U.P., India

Miss Ida White, Jobat Christian Hospital, Jobat, M.P., Via Dohad, India

Mrs. & Mrs. John Bertholet, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

Rev. & Mrs. J.W. Milne, Apt. #3, 462 Oriole Pkwy., Toronto, Ontario. M5P 2H8

### NIGERIA

Rev. Donald W. MacKay, Mary Slessor Presbyterian Church, P.O. Box 733, Port Harcourt, Rivers State, Nigeria.

Rev. Richard Fee, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

### TAIWAN

Rev. & Mrs. R.A. Archer, Yu-Shan Theological Inst., Li-Yu Tan, Shou-Feng, Hualien, Taiwan 954, R.O.C.

Miss Georgine Caldwell, 323 Whittier Hall, 1230 Amsterdam Ave., New York, N.Y. 10027, U.S.A.

Rev. & Mrs. H.T. Ellis, Tainan Theological College, 115 East Gate Rd., Tainan, Taiwan 700, R.O.C.

Rev. B.L.M. Embree, 20 Lane 2, Sec. 2, Yang Teh Ta Rd., Shihlin, Taipei, Taiwan 111 R.O.C.

Mr. & Mrs. J.E. Geddes, 12 Alley 90, Lane 80, Wen Lin N. Rd., Peitou, Taipei, Taiwan 112, R.O.C.

Rev. & Mrs. Clare McGill, P.O. Box 151, Hsin Chu, Taiwan 300, R.O.C.

Miss Diane Petrie, 20 Lane 2, Sec. 2, Yang Teh Ta Rd., Shihlin, Taipei, Taiwan 111, R.O.C.

Miss Joy Randall, Changhua Christian Hospital, 124 Changhua Rd., Changhua, Taiwan 500, R.O.C.

Dr. & Mrs. J.E. Sutherland, Apt. #2, 462 Oriole Pkwy., Toronto, Ontario. M5P 2H8

Rev. & Mrs. T.G. Samuel, 20 Lane 2, Sec. 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.

### JAPAN

Rev. & Mrs. H.G. Davis, Apt. #4, 462 Oriole Pkwy., Toronto, Ontario. M5P 2H8

Miss Mavis Hyndman, Apt. 101, 22 Wakamiya Cho, Shinjuku-ku, Tokyo 162, Japan

Rev. & Mrs. J. McIntosh, 12-11 Nakagawa, 6 Chome, Ikuno-ku, Osaka 544, Japan

Miss Dawn M. Ross, CCA-URM, Rm.55, 2-3-18 Nishi-Waseda, Shinjuku-ku, Tokyo 160, Japan

Rev. & Mrs. R. Wallace, c/o Professor Yasuo Furuva, Intl. Christian University, 3-10 Osawa, Mitaka Shi, Tokyo 181, Japan

### MALAWI

Rev. & Mrs. C.A. Scott, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

### NEPAL

Miss Mary Nichol, U.M.N., P.O. Box 126, Kathmandu, Nepal

Miss Patricia Pooler, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

## OVERSEAS VOLUNTEERS

Dr. & Mrs. David S. Irwin, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

Miss Adriana Van Duyvendyk, c/o KCCJ, #52 Japan Christian Centre, 3-18 Nishi Waseda, 2-Chome, Shinjuku-ku, Tokyo 160, Japan



## SPECIAL MINISTRIES OVERSEAS

Rev. & Mrs. J.D. Howard, Apt. #1, 462 Oriole Pkwy., Toronto, Ontario. M5P 2H8

Rev. & Mrs. Russell Self, 47 San Gregorio St., Magallanes Village, Makati, Rizal, Philippines

Miss Lillian Wilton, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

Rev. & Mrs. Brian Crosby, The Abbey, Iona, Argyll, Scotland, U.K.

# OFFICERS' ODDMENTS

*"Come, O, come, Emmanuel!"*

*Seven centuries ago the words of this hymn were penned, possibly by a humble monk who, in his mediaeval Latin, poured out his longing and prepared his soul in those weeks before Christmas that we call the Advent Season.*

*ADVENT, A SEASON OF ANTICIPATION—when, as this year's CGIT Christmas Vesper Service theme phrases it, "Wise Men Still Seek Christ".*

*ADVENT, A SEASON OF PREPARATION—CGIT girls are now practising for this Vesper Service. With our minds prepared, let us join with them as they present their interpretation of the theme in December, with its second declaration: "God accepts us for what we are, not for what we own."*

*ADVENT, A SEASON OF PREPARATION—Meditations, private or WMS Group, could be deepened in meaning by including reading and pondering the 1976 "Advent Tryst". Available from the Book Room—price 20¢.*

*ADVENT, A SEASON OF PREPARATION—A signal for Nominating Committees to conduct interviews for 1977 Executive personnel for Groups.*

*ADVENT, A SEASON OF PREPARATION—A time to decide on and purchase the Study Packet—"Canadian Concerns—Christian Response", if you begin new studies in January.*

*ADVENT, A SEASON TOO OF RECAPITULATION—A time to assess the Formosa-Japan studies and to determine what they have meant to you and your Group. Comments and suggestions are welcomed by the Adult Study Committee.*

*FLASH—A mailing re the 1977 study was sent out to GROUP SECRETARIES in May. Were those letters passed on to Presidents and Programme Conveners? Where are they now? We had hoped to send out a 2nd mailing this month—BUT, what to do, when the postage rate has jumped? That May mailing may have been the last time that we can send out two mailings spelling out information about a year's study theme. So—GROUP SECRETARIES—your cooperation—pass on those letters.*



# In Remembrance

Miss Jean Gordon  
Presbyterian, Ailsa Craig

Mrs. George Brown  
Presbyterian, Atwood

Mrs. W. B. Coulter  
Presbyterian, Atwood

Mrs. S. P. (Florence) Whyte  
St. John's, Cornwall

Mrs. Agnes Urquhart  
Kenyon, Dunvegan

Mrs. J. H. (Noreine) Warren  
First, Edmonton and Central, Victoria

Mrs. Suzanna Kudroch  
Knox, Leamington

Mrs. Rachel Mitchell  
Knox, Leamington

Miss Effie MacMillan  
St. Andrew's, Lindsay

Mrs. Etta Harris  
New St. James, London

Mrs. Grace Edwards  
Knox, Midland

Mrs. Janet Macpherson  
Presbyterian, Mt. Pleasant

Mrs. Earl Craig  
Calvin, North Bay

Miss Jean Isabell Stewart  
Calvin, North Bay

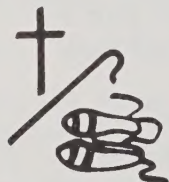
Mrs. Albert (Myrtle) Hunter  
Presbyterian, Norval

Miss Edna Leckie  
St. Andrew's, Stratford

Mrs. E. J. Dargavel  
Fairview, Vancouver

Mrs. A. J. (Susan) Barton  
Knox, Vankleek Hill

Mrs. D. L. (Lottie) Minielly  
St. Andrew's, Wyoming



**BWM**

**Rev. Attila Csiszar** retired on August 31, 1976, following nineteen years under appointment of the Board of World Mission to Hungarian work. Mr. Csiszar came to Canada in 1957 as a result of the Hungarian uprising, and served in Mount Brydges, Ontario and Calvin, Vancouver.

**Mr. Steve Robinson** completed eighteen years of service among the Native Peoples of Canada at the end of August this year when he retired. He served for eight years as Principal of the Cecilia Jeffery Indian School under the W.M.S. (WD) and for ten years as Director of the Kenora Fellowship Centre. In this ministry he was ably assisted and supported by Mrs. Robinson.

**Mrs. W.B. Leatherdale** took up her appointment as hospital visitor in the Montreal area in 1950 and served faithfully in that capacity until her retirement at the end of June 1976. She brought to her ministry a love for people and a deep Christian faith

which she shared with those among whom she served.

## Mr. Remmelt Hummelen

Remmelt Hummelen, Program Assistant for Mission Education has been accepted for graduate studies leading to a masters degree in Adult Education at Ontario Institute for Studies in Education.

This means he will be on a half time basis in his duties with the Mission Education department until mid-April 1977. During that period he will not undertake new assignments but will be working on projects already planned in connection with the on-going work of Mission Education and the Second Century Advance Program. He is also completing a major production of audio-visual materials for the Commission on Education for Mission of the National Council of Churches of Christ in the U.S.A. for the study theme, 1977-78, "Caribbean Crescent".

Mr. Hummelen has rendered valuable service to the Church in the field of Audio-visual productions and has been widely sought for counselling and assistance by groups both within and outside the church.



**The Biennial Conference Of The Order Of Deaconesses** was held in June 1976 at Cedar Glen, Bolton, Ontario.

A graduate of one year Arlene Randall made the following comments on the Council:

"The weekend was exciting and refreshing. I learned a lot and enjoyed the theme speaker, the Rev. Margaret MacNaughton, as she challenged our minds with the theme "Who Are We?" and "Where Are We Going?" This was directed to us as individual christians and not merely a group of deaconesses. What she said and had us discuss was important and got us thinking—at least it got me thinking. It made me feel good knowing that I can be my unique self because God made me that way. It reminded me that power comes from God

but it is up to us to participate in it and use it effectively."

The new officers for the Council are as follows:

Past President and representative on the Task Force on Deaconesses: Miss Jean Gardner

President: Miss Evelyn Murdoch

1st Vice President: Miss Mary Lou Funston

2nd Vice President: Mrs. Margaret Read

Secretary: Miss Eileen McVittie

Non Active Representative: Miss Isabel Scott

Miss Lynda Hoffos and Mrs. Lois Johnston: Represent the Council on the North American Diaconate and the Board of Ministry respectively.

**Synodical Givings  
January-August 31, 1976**

**OBJECTIVE**

|           |                                      |            |            |
|-----------|--------------------------------------|------------|------------|
| \$ 23,000 | BRITISH COLUMBIA                     | \$ 10,694. | \$ 10,265. |
| 21,200    | ALBERTA                              | 7,217.     | 8,408.     |
| 12,000    | SASKATCHEWAN                         | 5,376.     | 4,162.     |
| 17,300    | MANITOBA AND<br>NORTHWESTERN ONTARIO | 7,010.     | 7,327.     |
| 152,000   | HAMILTON AND LONDON                  | 68,202.    | 75,692.    |
| 154,000   | TORONTO AND KINGSTON                 | 74,800.    | 69,200.    |
| 72,000    | QUEBEC AND<br>EASTERN ONTARIO        | 35,820.    | 35,460.    |
| <hr/>     |                                      | <hr/>      | <hr/>      |
| \$451,500 |                                      | \$210,118. | \$210,514. |
| <hr/>     |                                      | <hr/>      | <hr/>      |
|           | SPECIAL GIFTS                        |            | \$ 3,935.  |

YOKOHAMA NURSERY PROJECT—\$1,869.00 will complete this project.



## 1976-1977 Mission Study Resources

### STUDY PACKETS

#### FOR ADULT GROUPS

"Canadian Concerns: Christian Response" study kit will help group members look at issues in Canadian Society and their role in the world today. The kit includes discussion papers on the family, the handicapped, native people and mission today and the book "Justice Not Charity" by Douglas Roche. \$3.95

#### FOR TEENAGE GROUPS

"Expressing Values in Mission" by Dixie Kee. The packet helps young people answer questions like "Who influences me?" "What are my Values?". Offering emphasis and information about affiliation is included. \$3.50

#### FOR CHILDREN'S GROUPS

"What's Important?" is the title of the Primary and Junior packets which will include two copies of eight leaflets, a Leader's Guide and the Learning Giving Emphasis on Anishinabe Fellowship. each \$3.00

## Christmas Resources

### COME TO THE MANGER

\$1.50

### CHRISTMAS PACKET

\$1.00

Christmas is a time for stories—hearing old familiar ones again and adding new ones to our storehouse of memories.

"COME TO THE MANGER" is a booklet which includes eight Christmas stories written by Louise Reigh for the Glad Tidings over a period of years. Suggested portions of scripture, hymns and prayers which could be used along with the stories in worship services are also included.

Some of these stories are suitable for use with children as well as adults.

This little booklet would be an inexpensive gift.

### SOMETHING NEW FOR EXPLORER AND COC GROUPS

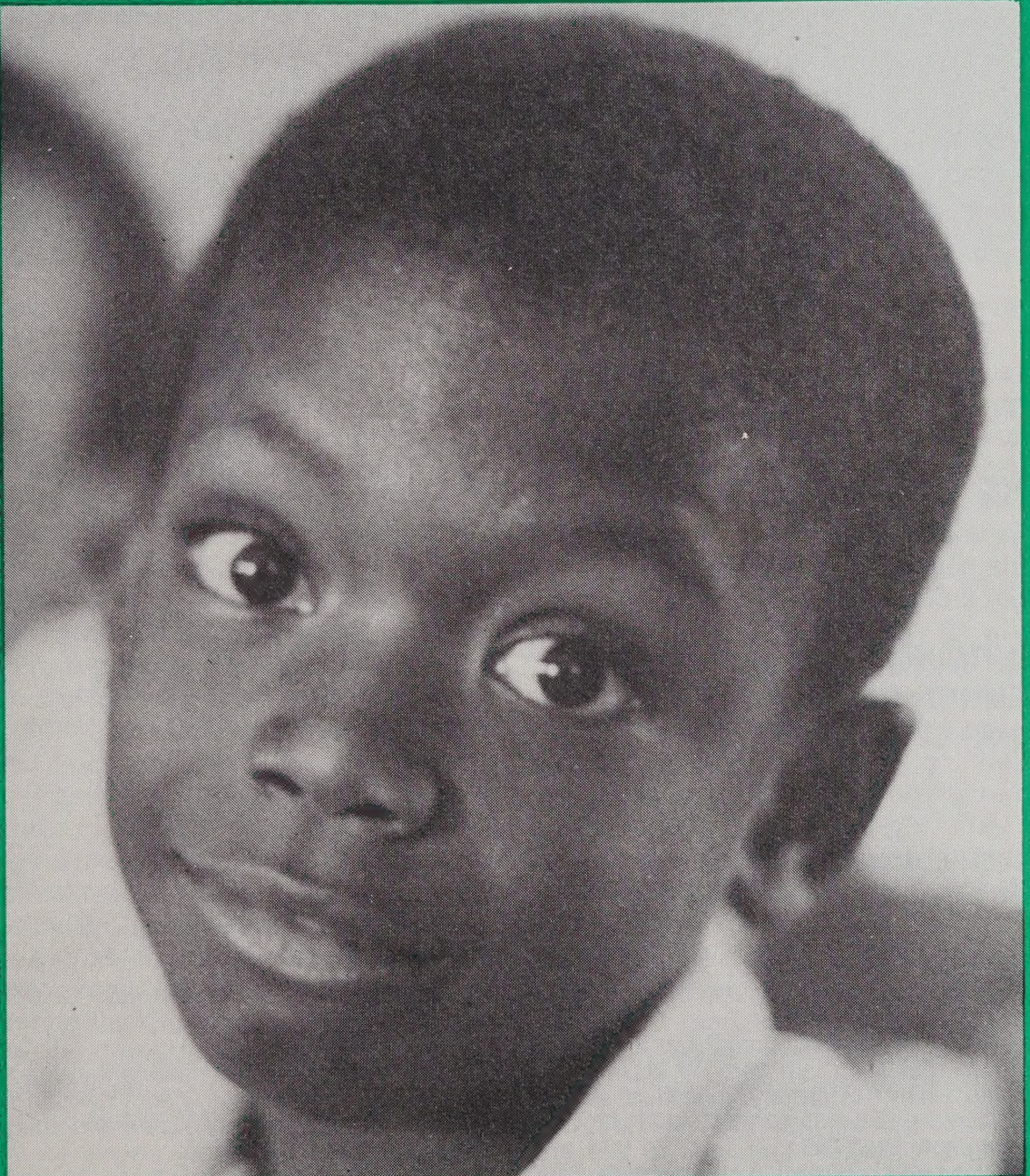
This packet contains some of the material from the Christmas Resource Books, Volume 1 and Volume 2 and much more. There are suggestions for worship, stories, plays, things to do, games, Christmas around the world.

Available from the WMS Book Room, 50 Wynford Drive,  
Don Mills, Ontario. M3C 1J7



# **GLAD TIDINGS**

DECEMBER 1976



*and on earth peace, good will*



## **FEATURES**

- 3 O, Little Town of Bethlehem by Elsie McKague
- 5 Christmas at Anishinabe
- 8 Prayer and Christmas go together by May Nutt
- 9 A Christmas Prayer by Rev. W. L. Young
- 11 A Message of Hope by Kathleen Hummelen
- 14 A Christmas Poem by Gwyn Whilsmith
- 15 Jesus Christ is Inefficient by Kosuke Koyama
- 30 Index 1976

## **COLUMNS**

- 17 In the World by Marjorie Ross
- 21 Officers' Oddments

## **PHOTOS**

Cover, 10, 13—R. Hummelen  
5, 6 and 7—Isabel Allison, taken at  
Anishinabe Fellowship, Winnipeg

## **GLAD TIDINGS**

**DECEMBER 1976**

**VOLUME 52 NUMBER 10**

KATHLEEN HUMMELEN  
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate \$1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.

Second-Class mail registration number 0606.



# *O, Little Town of Bethlehem*

by **ELSIE McKAGUE**

"Bethlehem Ephratah"—"fruitful house of bread", in whose fields Ruth, the Moabitess, gleaned the ears of corn.

Bethlehem, that saw the procession of Jesse's comely sons pass before the prophet Samuel—until there came one, David, on whose head Samuel poured the holy oil—David, Ruth's great-grandson, who was to be Israel's king.

O, little town of Bethlehem, whose night hours were haunted with terror, as three men crept towards thy well, the waters of which David craved, those waters which were in Philistine hands. Those waters he poured upon the ground to the Almighty God. Brave men had risked their lives to get them, and they were, he said, as it were, the blood of sacrifice, too holy for the selfish desires of man.

But thou, O, Bethlehem Ephratah—"out of thee shall come a governor that shall rule my people, Israel—though thou be little among the thousands of Judah." Thus spake the Lord through the lips of His prophet, Micah.

But, O, Bethlehem, through how many weary centuries were thy streets to ring with the tread of the oppressor—Assyrian,

Persian, Macedonian, Roman—and no deliverance, no "consolation"?

Then "it came to pass in the days of Caesar Augustus, there went out a decree that all the world should be taxed—and all went to be taxed, every one into his own city"—and, trudging wearily down the road from Nazareth to Bethlehem, the city of David, came Joseph of the house and lineage of David, to seek at thy inn lodging for himself and his wife, Mary, for whom it had been a long and wearisome journey, for she was "great with child". For them there was no room in the inn. A lowly manger among the stalls of the inn-keeper's beasts of burden cradled Mary's son who was born that night. The noisy merry-makers in thy inn heard not the cry of that child born in travail, did they? But, O Bethlehem—

Out on the hills the Bethlehem shepherds were watching their flocks. On them shone the glory of the Lord. "Fear not", said the Angel, "for behold! I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David—a Savior. Ye shall find the babe wrapped in swaddling clothes,



lying in a manger." Did you not hear, O, little town, the clatter of the shepherds' running feet as they came in haste—and found the babe?

O, Bethlehem, how many of those within thy houses heard the angle hosts' triumphant "Glory to God in the Highest and, on earth, peace, good-will towards men?" But they did hear what the shepherds told them. They said that the angels spoke of peace on earth—peace to a people long prostrate and groaning. Many that night were filled with wonder.

And others there were, who came to Bethlehem, asking, "Where is he that is born King of the Jews?" Do you remember those three who followed that star from the east—kings some said they were? The one with the slanted eyes from far Cathay, and he of the dusky countenance and sumptuous robes—and the one who gave myrrh as his gift? Gold and frankincense befit a king—but was not myrrh a strange foreboding gift?

And alas! O, little town of Bethlehem—did not thy streets run with the blood of the Innocents, as Herod, the Tetrarch's, soldiers sought out that new-born King of the Jews, of whom the Magi had told him. Many of thy houses were saddened that night. The little king was gone, and you knew him no more. You were left only with memories of thy slaughtered children.

But, O, Bethlehem—did the man Jesus walk thy streets in sorrow over Jerusalem? Did he who came to be "the water of life" quench His thirst at David's well? On the day He died did the innkeeper's son remember the babe born in the manger? Did the chief shepherd, when he heard on the wings of rumour that the veil of the Temple had been rent in twain, remember the

heavenly choir that had glorified God one night when he was a lad.

The years moved on, O Bethlehem—and that manger became a shrine. Every year at Christmas time thy streets echo with the footsteps of pilgrims, as they did at the taxing long ago, pilgrims who come from afar, as the three kings did. But where is the peace in thy borders? In that land which is now occupied Jordan, a shepherd may watch his sheep—but there are those who keep watch with a rifle. Once more God's chosen people walk thy streets in freedom, but real peace has not come to thine inhabitants. A priest prepares to say mid-night mass, while outside strings of lights, red, yellow and blue, illuminate Manger Square. Television aerials thrust into the sky where Israeli helicopters sound a theme unlike the angels' song. Gold, frankincense and myrrh are not the gifts of modern men. Pilgrims are searched for weapons and bombs outside the Church of the Nativity. Souvenir shops prepare for increased sales. It's profitable, this Christmas fervour. Were the "tidings of great joy" but a dream?

But fear not, O Bethlehem, the tidings were for all people. The "glory of the Lord" that came down to earth on the long-ago night started a fire upon earth that is not quenched. To millions of people that Babe is the Saviour. Through the cacophany of business turmoil, scientific races into outer space, racial unrest, genocide, the love and unselfishness He preached is still there in the humble hearts of those who know Him Lord. They do not bring gold, frankincense and myrrh—but deeds of kindness, concern for others, disinterested devotion. For them, O little town, an everlasting light still shineth in thy streets.





# Christmas at Anishinabe



*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*





*For unto you is born this day in the city of David a Saviour,  
which is Christ the Lord.*

*And this shall be a sign unto you; Ye shall find the babe  
wrapped in swaddling clothes, lying in a manger.*



*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*



*And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him.*





by May Nutt

# Prayer and Christmas go together

In the hustle and bustle of the Christmas Season does this title seem like a strange statement to you? Because Christmas is such a busy time we need to make time for reflection and prayer. Make a decision to set aside periods of time during advent for prayer.

There are many parallels in experiencing the Christmas event and praying—let the incarnation and the wonder of it be the focus of the time you will spend self-consciously in the presence of God. As you read through again the story of the incarnation in the gospels of Matthew, Luke and John, or as you reflect on these passages as you remember them, you will find yourself reliving the events and trying to think the thoughts of the actors in this most important drama.

Mary and Joseph

Elizabeth and Zechariah

The Shepherds and the Wisemen

Anna and Simeon

## Adoration

Now imagine that you are present at this significant event. Like the Shepherds and the Wisemen you will be awestruck—adoration will be your first thought. The wise-men, it is recorded, “fell down and wor-

shipped Him” expressing their humility in the presence of God’s Son. Expressing adoration then is the first step in prayer. For in prayer we are consciously brought into the presence of God.

## Confession

Once the initial approach has been made we are struck with the wonder of the gift God has made in His Son. Here at the manger the great love of God for the whole world constrains us to look at our own lives and to confess the ways we have failed

- to show His love in all our dealings with all people
- to grow in our faith and witness
- to display the hope that comes from the knowledge that “God is with us” today and always.

## Thanksgiving

As we continued to stand by the manger we are compelled to express our gratitude and thanksgiving to God for the fact that He cared so much. Besides all the wonderful gifts He has given to us He adds the supreme gift—His Son to live among us and die for us. Like the Shepherds we move from the manger “glorifying and praising God”.



## Supplication

The opportunity of coming into God's presence then leads us to be concerned for others. The experience we have had is so uplifting that we want to share this wonderful gift with all peoples. We are anxious that they too know of God's great love and concern. So, like the Shepherds who "made known abroad" what they had seen and heard, we through putting our prayers into action can share this same good news.

Prayer has been described as containing adoration, confession, thanksgiving and supplication. Reviewing the Christmas narrative brings these elements to our minds and thought forms become prayers to God. Similar patterns can help in leading a group in prayer. The added element

in group prayer is that as you pray with a group you are hopefully bringing each one of the members of the group with you into the presence of God. You will be helping them express their sorrows for wrong doing and requests for strength from God to live more nearly as he would have them live. You will be voicing their thanks to God and be bringing their concerns for issues and problems of the people of the world before the Lord.

The actions of the Shepherds and the Wisemen following their journey to the manger reminds us again that God sends us back to the place he has put us in this world to tell and live the "Good News" in His strength.

Prayer and Christmas do go together. Celebrate Christmas with your prayers.

## *a Christmas Prayer*

God of Truth and Love, we acknowledge before thee our deep need of a new birth of Christ's spirit in our midst. We confess our own share in the selfishness which rules our human life; in the prejudices and suspicions which divide people; in the love of unworthy things which cheapens life; in the timidity which holds back good causes; and in the indifference which suffers evil to go unchecked. We confess our broken vows of loyalty to Christ; our obedience to the powers of evil which he hates; our want of faith in the way of love along which he leads. Send his spirit with a new appeal to our hearts this day. May we hear again his gracious invitation to follow him. Over the tumult of our world may his voice ring clear and true, speaking the word of peace and reconciliation with thee, his Father and ours. Amen.

—Rev. W. L. Young





Colin Wasacase  
Director, Kenora Fellowship Centre



*Colin Wasacase was interviewed during a visit to Toronto at which time he was the guest of the congregation of Knox, Agincourt. The purpose of the visit was to participate in a special program on Native Peoples.*

# a message of hope

A message of hope is coming from Kenora these days—and the messenger is Colin Wasacase, the new Director of the Kenora Fellowship Centre.

Colin speaks enthusiastically of the new programmes and directions being developed at the Centre in response to the present needs of the community. For instance, the hostel section of the building is now being used as a half-way house for alcoholic women, native and non-native. It was originally used for out-of-town native people unable to find accommodation on visits to town for supplies, medical or legal purposes.

Morning programmes provide an opportunity for women to share their concerns over coffee and sandwiches. They may

even take the chance to make some of their native foods. The Centre is working with social service people to co-ordinate the health units for recovering alcoholics which are now being operated by several organizations. Meetings are underway to encourage a sharing of staff and activities and to "break down the fear that the other guy is going to get all the credit".

The local Native Women's Organization, which has offices at the Centre, is also a partner in a number of activities. These include providing special tutoring programmes for native highschool students as well as discussions with the local teachers to help them understand their native students.

Colin is anxious that the Centre also be



seen as a "centre of spiritual concerns". A Saturday morning bible study group meets at the jail and another on Saturday evening at the Centre. In the past, Sunday services were not held and those interested were encouraged to participate in the services at local churches. However, Colin believes that the native people have not always felt comfortable in these situations, so a Sunday service is now held at the Centre. Here they sing a song or tell a story in Ojibway if they wish.

Institutions which operate on white society's values are often difficult for native people to understand. So Colin frequently finds himself in the role of mediator—not too surprising when you read about his background. He was born on an Indian Reservation in Southern Saskatchewan and attended Birtle School in Manitoba. He later taught at Cecilia Jeffery School, Ontario and Norway House, Manitoba and returned as administrator of Cecilia Jeffery School when it was taken over by the Department of Indian Affairs. After serving as Superintendent of Residential Schools in the Northwest Territories he was transferred to Ottawa to the cultural affairs section of the Department of Indian Affairs. He resigned in July of this year to accept his present position with the Kenora Fellowship Centre. Thus the combination of his native heritage and his experience with institutions makes him particularly sensitive to both parties when misunderstandings or problems arise.

The significance of the difference in values can be seen when looking at the concept of land use. Land is referred to as "Mother Earth" and not considered to be an individual's property. "Land is loaned to them by the great creator to use." This issue "creates hassles" within Colin because he feels they should have their land back. Someone asked him, if the land was given back, what would he do. His reply, "Well, we'd share it again!"

There is a trend for native people to "re-

*the K.F.C.  
can be an  
instrument of  
reconciliation*

discover who they are as Indians, not saying that they want to relive the old lifestyle, but they want to rediscover some of the cultural values such as dances, music—and they want the non-native to recognize that. They want the non-native to recognize that their Indian religion is important to them, their language is important to them."



The Kenora Fellowship Centre can be an instrument of reconciliation between the native and non-native people in Kenora. The centre, Colin says, is a place where both can meet—for activities, study and worship. “Hopefully there will grow a programme of real Christian witness and Christian responsibility for their neighbour, and out of that we hope that people will not just reach out for the most comfortable thing to say. It’s nice to invite you to supper when you’re a representative of the church, but it’s kind of difficult when there’s an old drunk on the street who hasn’t eaten for a while, to invite him to my house. He’s a different character, but he’s still a human being who has some basic needs. That kind of thing is something we’re going to have to start facing up to

and seeing that human being grow when we show him a little love. And maybe that’s a tough question—it’s a real tough question in Kenora.”

Colin “really felt down” during his first weeks at the centre. Three persons who had visited the Centre, later committed suicide. But out of that experience came a conviction that the Lord really is working there—for each had indicated that he or she did feel something “different” at the Centre. It was just too late.

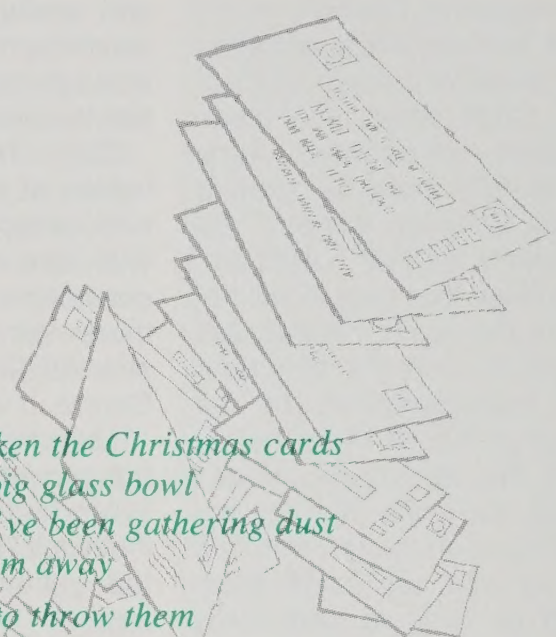
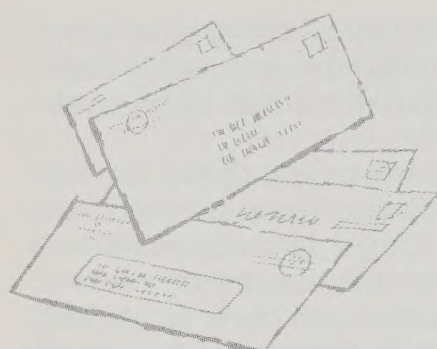
Love is a word Colin uses easily during the conversation but it is not used lightly. While he recognizes that most people find it difficult “to love the woman lying drunk in the gutter”, he doesn’t. “You just love her.”

—KH

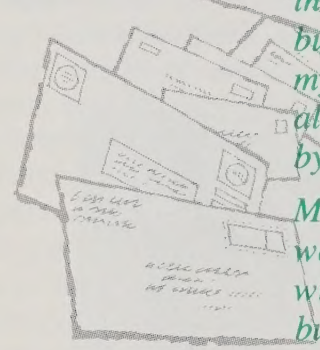


Kenora Fellowship Centre



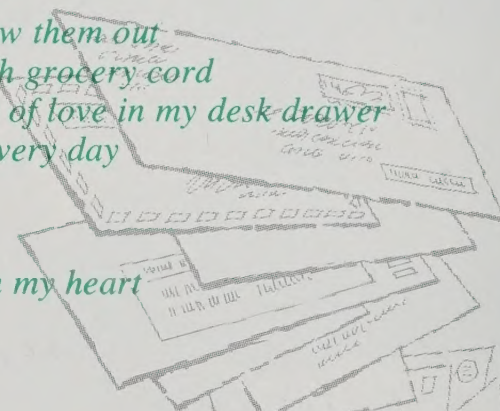


*I've just taken the Christmas cards  
out of the big glass bowl  
where they've been gathering dust  
and put them away  
I intended to throw them  
in the trash  
but on re-reading them  
my heart was warmed  
all over again  
by their wishes*

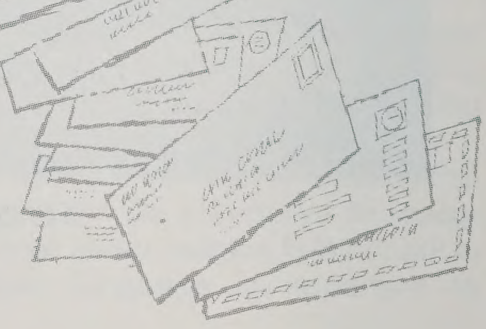


*Maybe some of them  
were signed hastily  
with little thought  
but I think most of them  
were sent with love*

*So I couldn't throw them out  
I tied them up with grocery cord  
placed the bundle of love in my desk drawer  
where I'll see it every day*



*I pray  
it will help me  
keep Christmas in my heart  
a little longer  
this year*



**by GWYN WHILSMITH**



# JESUS CHRIST IS INEFFICIENT

*His Cross has no handle*

by KOSUKE KOYAMA

Dr. Kosuke Koyama is the author of the popular **Water Buffalo Theology**, **Theology in Contact**, and **Pilgrim or Tourists**, a collection of meditations. He has taught at Thailand Theological Seminary, been Director of the Association of Theological Schools in Southeast Asia and is presently teaching at the University of Otago in Dunedin, New Zealand.

This Asian theologian presents an unusual perspective in the following article. It would make an interesting "discussion starter".

Take up a lunch-box. It is much easier to take up than a cross. A lunch-box has a handle. The cross has no handle. How then are we to take up the cross?

Besides that, what a bulky, demoralizing object a cross is to carry! Why not a nourishing lunch-box, which has boiled eggs, sliced cheese, a piece of lamb, green lettuce and a thermos of hot coffee?

How about such an "over-developed, caloried-salaried, international, technological, carefully packed lunch-box for the sake of Jesus Christ? I am very much ready to take that up!

The cross does not have a handle. The lunch-box does have a handle. May I invite you to meditate on this image?

"Handle" stands for a means of efficient control. Automobiles with powerful engines obey us because we control them through the handle (steering wheel).

Doors can be efficiently controlled if we operate them by their handles. It is through switches that we control electric appliances of all kinds.

Developed technological devices give us "engine" (power) and "handle" (control). Technology means a controlled power.



The basic difference between technology and theology is that the former gives us both "engine" and "handle", whereas the latter has "engine" but no "handle".

Theology that puts a handle to the power of God is no longer a theology but a demonic theological ideology. Theology must refuse to "handle" the saving power of God. It tries to speak about it. It tries to sing about it. It meditates about it.

But it does not "handle" it as we handle our car or our washing machine. The technological mind is, in short, "handle-minded", while the theological mind is "non-handle-minded".

### THEOLOGICAL IMAGE

The image of Jesus under the weight of the bulky and handle-less cross is a pregnant theological image. Jesus Christ does not carry his cross as an American business man in Hong Kong carries a briefcase.

We can shave Jesus. We can put a neck-tie on Jesus. We can put a pair of glasses over his eyes, and a Sony Transistor radio in his hands.

But if we put a handle on his cross so he can carry it as a business man carries a briefcase, then the Christian faith has lost its ground. Theology is then paralysed. Christian ethics has lost its inner inspiration.

In the Bible, the cross does not have a handle. Jesus did not know how to carry it, yet he carried it—without a handle.

This must decide the character of our theology and ministry. One of the most inspiring aspects of biblical faith is that God comes to man yet he does not handle man. God is not handle-minded. He is, in this sense, not technological. Since he is not technological, he is not efficient.

Jesus carried the cross which has no handle. This "inefficiency" of God must be expressed in our theology. We come to people, but we do not handle them.

Such an "efficient theology" spoke

about God as though it quite efficiently understood all about God, and placed him under its tight control. The handle-minded theology approaches God through theological behavioural science.

Such theology suggests a Jesus who is efficiently carrying his cross as a business man carries his briefcase. That the cross has no handle means that, at the height of the passion, Jesus was not efficient—because at that moment he was the ultimate expression of the love of God, who comes to man, but does not handle man.

In Asian spiritual tradition, religion is basically understood to be "inefficient". It demands sacrifice, discipline and self-denial. Thus, efficient religion is an heretical phenomenon. The mind of technology (handle-mindedness) and the mind of religion (non-handle-mindedness) are an enduring contrast in this tradition.

In Singapore several years ago, I was driving with a Sri Lanka Buddhist monk in my small car. The monk, reading from a huge church poster, "Crusade for Christ", turned and whispered to me:

"Your Christ must be desperate. He needs people to crusade for him. Why do you Christians campaign for Christ? Campaigning is a political exercise, but certainly not a religious activity."

After a few minutes of silence, he continued: "Self-denial is the religious activity. Why do you cheapen and humiliate your Saviour?"

His objection to the "Crusade for Christ" hits at a deeper level than we might think. In his view, campaigning had no place in the religious life. Religion is found in the act of self-denial.

How then can religious people like Christians engage in campaigning for Jesus Christ, the greatest self-denier? I felt the monk expressed quite well the spirit of the Asian religious heritage.

We live today in a society dedicated to efficiency and physical comfort. Certainly, let's not just take a negative attitude to the



efficiency that surrounds us.

But the psychology of efficiency nourished by constant devotion to physical comfort inevitably invades the level of our spirituality. We begin to think of the spiritual life of man efficiently.

### RELIGION BUSINESS!

Then, are we not putting a handle on the cross? We have become like that business man in Hong Kong—a “religious business man”!

The church is called successful when it's functioning efficiently. Yes. That's fine, as long as its efficiency is an inefficient efficiency, pointing to Jesus Christ who carried the handle-less cross.

But is it not true that our ministry often falls into a dedicated chasing of efficiency? Don't we put our whole energy into preparing the most attractive service to which people are welcomed?

Fine, as long as its efficiency is an inefficient efficiency of Jesus Christ.

At the centre of theology and ministry stands self-denial, the most inefficient and uncomfortable posture one can take up. “If any man would come after me, let him deny himself and take up his cross and follow me.”

Jesus Christ frees and unites inefficiently! He frees and unites by carrying the cross which has no handle. When we are hit by this profound love-pain of God, when we come to know that God comes to us yet he does not handle us—we may even see dimly the structure of the mercy of God.

When we are upheld by this God, we have experience of God's mercy. Although I do not understand, I sense that non-handle-mindedness and mercy are related to each other intimately in the mind of Jesus Christ.

*from AUSTRALIAN PRESBYTERIAN LIFE, via the FISH-EYE LENS, a publication of the Ecumenical Forum of Canada*



by Marjorie Ross

## in the world

December is the month of the “family holiday”. It seems an appropriate time to look at one of the sub-themes in this year's study programme—the family in Canada to-day.

### The Family Under Attack

I am going to follow the lead of many current articles on this subject, and discuss the family in military images. Who or what is attacking it? What is it defending? What is the strategic importance of the family-to society and to us as individuals?



## **The Family—Custodian of Inherited Values**

Anthropologists tell us that one of the main functions of the family is to pass down skills and values from one generation to the next. In a simpler society, where all communication must be by word of mouth, children learn everything from the adults in their family or near neighbourhood. In the past, in our society, this role of the family has not assumed as much importance because it was taken for granted that ours was a “Christian society” and that the values presented to children in the public press, or at school would conform, more or less, with Christian social ethics. By this I mean that our parents and grandparents lived in a society where values like honesty, bravery, diligence, and self-respect were admired, if not always practised. Certainly they were held up as an example to young people. This is no longer the case. The exceptional teacher still tries to instill some moral values in his pupils, but our public schools no longer have a place on their curriculums for ethical training. Nor will our children hear much of ethical values from their favourite disc jockey or the heroes of Star Trek!

What children “pick up” in their contacts outside the family is most unlikely to mould them into the kind of adults their parents would like them to be. It is up to the parents, now more than at any time in the past century to become the principal shaping force in their children’s lives. The Church must help—by “passing the ammunition” and by encouragement and support—but it is the parents that are in the front line.

It is exaggerating only a little to say that to-day’s family is performing a role similar to that of the monasteries in the Dark Ages. They were little islands of light—the light of Christianity and of classical learning—in a sea of barbarism. They preserved the great writings of Greece and Rome and transmitted them intact to a re-

awakened Europe in the Renaissance. I am not saying that we are entering a new Dark Ages—there is a great deal in present day secular society that is very enlightened—but I am saying that we can no longer think of our culture as Christian, even particularly moral. If we want to preserve our faith and our values, the family, with the Church’s help, is the place to do it. As the saying goes, the Church is always only one generation from extinction. The future of Christian families is the future of the Church.

## **The Family As A Sanctuary**

More familiar to most of us is the family in the role of a sanctuary—the place where a fugitive from the battle can flee for safety.

As one teen-ager rather ungrammatically put it, “Home is the place where, if you go there, they have to let you in”. In a good family, every member is accepted for what he is. Whether you are a success out there in the world, whether you make the team, or the sale, or get the job, or pass the exam, you still have a place in the family. The people there are not going to quit on you, or shift their loyalty to a more likely winner. Someone said, in writing about teen-agers, “The only known cure for severe adolescence is a human support system, rooters . . .” Everyone, young and old, needs to feel loved and accepted by a group somewhere regardless of the opinion of the rest of the world.

There is another sense in which the family can be a sanctuary—a place to hide from the battle for a period of rest and refreshment. If the family itself becomes a battleground, it loses its purpose.

It is easy to identify this or that trend in our society as posing a threat to the family. But none of these can seriously threaten a family that is functioning as it should. They become dangerous when the family’s sense of unity and concern for one another has become eroded. In military terms, ex-



ternal forces are most threatening when family morale is low.

A good relationship within a family, like good morale within an army does not just happen. It needs working at, and that needs time, our most precious commodity.

### **Family Enemy Number One—Busyness**

Many families with school age children find that everyone has his own schedule of meetings, practices, games and social events. Everyone wants his meals at different times and many mothers become short-order cooks, serving family members one at a time from 5:00 p.m. to 8:00 p.m. (that is, if she is home herself!) In many homes, the family dinner is as old-fashioned as the stuffed moose head in the front hall. When do family members ever make contact with each other?

Some people are not joiners, and they and their children may not feel this particular pressure. But many of us, including my family, want to take part in things. I feel I *should* support such and such by turning out at a meeting. We both feel that a certain lecture or film would be interesting to see. Someone gives one of the children the opportunity to take part in some activity. We feel he *should* do it. Then there are the regular meetings, and somehow there often seems to be at least one of those a week. You know how it is. It all ends up with the whole family in separate whirls of activity, sometimes intersecting at home, often not.

What can be done about it? I am wrestling with this problem myself, and I am not at all sure I have the answers.

### **Priorities—A Problem**

Very few of us have trouble sorting out which is more important when it's a question of "Don't Play Bingo To-night, Mother. Stay Home with Daddy and Me." However,

what do we do if it is a question of "Don't go to the meeting at the church, Mother. I want you to listen to my spelling?" There are a great many causes which I believe are important. There are many things which I feel I should be doing in my church and my community. Also, since I hate having to ask people to do anything, I hate to say "no" when it is my turn to be asked.

Yet, I am slowly realizing that there are other people who could take my place in these various "good works". But who will look after my family if I don't? In the end, they are my first responsibility.

### **The Family Wants You On their schedule—not yours!**

One of the great contradictions in raising a family (one which no one ever tells young parents) is that the older your children get, the harder it is to fit them into your schedule. Small children can be pushed around, but older children have their own time-table of activities. Moreover, you may be allotting a certain time in *your* schedule for "talking to the children" but the chances are excellent, particularly with teen-agers, that the time is not when they want to talk to you! They want you when they need you—when there's a problem or they "feel like talking"—and if their time for you always finds you looking at your watch or rushing out to a meeting, they won't have time for you much longer.

If your aim is to build relationships within your family to reinforce the "glue" that holds the family together—you have to give it time. And if that means cutting back on outside activities, that is what you must do. Going out to yet another talk on "The Problems of the Family To-day" won't help!

### **You have to say NO for everyone**

Hard as it is for parents to say NO to activities which they feel are interfering with



family life, it is even harder to say NO to your children's activities. Yet, this may have to be said from time to time. If Sunday night supper is family time, then no one goes out, however exciting the reason. Time for family activities will not just "happen" in an active family. Now and then it will happen by accident—and everyone says how pleasant it is! Make it happen more often; the first few times you may have to be disagreeable, but after that it will be an accepted thing.

### Television—the Trojan Horse

Television brings the outside world right into the midst of the family circle. Not only does it blare forth its often alien messages about life and values, but it distracts the attention of family members from each other. I suspect that most significant family conversations take place in the kitchen because it is the only room where it is not convenient to have a television!

Can you keep it from dominating family life? Again like the outside activities, it won't go away on its own. It is a question of screwing up your courage and building a fence around your family by saying NO. And it doesn't matter if every other boy in the class will have watched that "special". Your child will have missed very little.

None of this will win you popularity awards, but the line of least resistance to outside activities and to unlimited television leads inexorably to the extinction of family life. Many of us know that from experience.

### The Family—A Fortress with an Open Door

Now, in conclusion, I want to abandon these military metaphors. After all, this is the season of peace and hospitality! The family has to defend itself or it has no future. Yet, the values it is preserving and handing on are for all society, and the sanctuary it offers is for friends as well as relatives. Many of us are not part of a family, but surely we all have a family somewhere that does not consider us as "company"—a family who show themselves to us as they are, and who welcomes us as we are!

At Christmas, a blessing on all families who open their lives to strangers and wayfarers. A blessing on those who slip an extra potato in the stew and open a jar of peaches so that someone who was just passing through can sit down with the family. A blessing on all the kitchens across Canada where the kettle never seems long off the boil—where someone always has time for a cup of tea and a visit. A blessing on mothers whose cookie jars seem miraculously to fill up again—just like the widow's cruse! A special blessing if those mothers can overlook a few crumbs on the kitchen floor! Their children (and all the children on the block) will rise up and call them blessed.

My prayer for all of us in 1977 is that we keep our family fires burning bright. May there always be a place by our firesides for refugees from the battle that rages outside.





# OFFICERS' ODDMENTS

*Bows of scarlet and green; paper gay with holly and pine trees; boxes spilling cards with jolly Santa Clauses, crimson tapers, winter snow-drifts, Wise Men kneeling at the manger of the Babe of Bethlehem—December is a "wrap-up" "send-off" time of year.*

*"Mail early!", says the Post Office. This for parcels and greeting cards, but can apply to such things as WMS Group Annual Reports and the final collection of yearly givings sent by Secretaries and Treasurers clearing the decks before the Twelve Days of Christmas.*

*"For that special someone", says an advertisement in the daily paper. As the Wise Men brought their gifts, so may we. A cherry letter to a shut-in or to missionary personnel is a "special" for a "special". Also WMS Groups or individuals may send a "special" offering for someone or something in the areas where the Presbyterian missionary outreach has projects or workers. Look up page 12 of the 61st (1975) WMS Annual Report.*

*"Glory to God in the Highest", said the angels to the shepherds—the Christmas story, old yet ever new. In the WMS Book Room it is told through several channels—from simple colouring books for tots to stained glass window effects for more sophisticated young artists; from simple stories to be read to children to books for readers, young and old. Group Literature Secretaries have Book Room lists to be investigated for books for Christmas giving. Worth looking into, not only for the Christmas story but for other books as well.*

*"Unto us a child is born", foretold Isaiah. A blessed Christmas to all you that celebrate that birth in the manger of Bethlehem. "Tell the tidings, watchmen!"*

## In Remembrance

Mrs. Grace Cave  
Knox, Alliston

Mrs. Gowan Pepper  
Presbyterian, Avonton

Mrs. George (Alice) Troup  
St. Andrew's, Arthur

Mrs. Elgin Anderson  
Central, Cambridge (Galt)

Miss Jean McClenaghan  
St. Andrew's, Corunna

Mrs. A. (Janet) Batchelor  
St. Andrew's, Hamilton

Mrs. Roy (Bessie) McNeill  
Chalmers, London

Mrs. Alice Cochran  
Hamilton Road, London

Mrs. J. Whissell  
St. Andrew's, Maxville

Mrs. Violet A. McKay  
Knox, Milton

Mrs. Ida Proctor Craig  
Calvin, North Bay

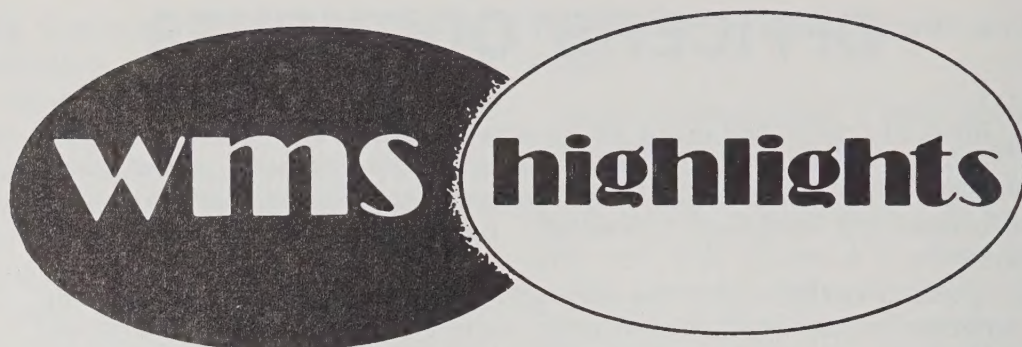
Miss Annie Elvidge  
Presbyterian, Ormstown

Mrs. D. (Reine Leone) Watson  
Calvin-Goforth, Saskatoon

Mrs. Anne Ruthig  
Presbyterian, St. Marys

Miss E. M. M. Eddie  
Riverdale, Toronto





### **Westminster Presbyterian—Fall Rally**

Was held in Whalley Presbyterian Church, North Surrey, with the President, Mrs. A. Murdoch presiding. In the opening worship service, the Rev. B. J. Ogdon spoke on the theme of the Rally "Chosen for Service". The Fraser Valley groups gave interesting reports, some of which were cleverly illustrated in poster form, showing fellowship, study, support to the W.M.S. and to the local church.

Miss Brenda Moncrief introduced the new study material "Canadian Concerns and Christian Response", and an excellent report on Council was given by Mrs. W. Walker. Mrs. F. Bingham and Mrs. K. C. Doka gave a full report on the Pacific North-West Christian Conference held in Naramata which they were privileged to attend. Speakers from Africa gave very interesting talks on the customs and conditions in different African countries today. The meeting was closed with prayer by Mrs. E. Bragg of Quebec City.

### **Brandon Presbyterian—Fall Rally**

The North-east Fall Rally of the Brandon Presbyterian was held in First Church, Portage la Prairie, with nine groups answering the roll call by giving a brief outline of their work during the past year.

The President, Mrs. Jean Thomson, Brandon, welcomed all present. She told of attending a gathering at Hartney honouring Mr. and Mrs. Bertholet prior to their

departure for North India. A gift of money was given on our behalf.

Miss Woodruff was present and told of having spent part of her holidays on a continuing education course. Mrs. Thomson and Mrs. Barber reported on Council which they had attended in Toronto. During the afternoon Miss Karen Hubert of Flora House, Winnipeg spoke on the history and work of Flora House.

### **Collingwood—Star and Graduation Ceremonies**

The Children of the Church and Explorer Group Star and Graduation ceremonies were held in First Church. Parents and friends were entertained at a program. After a welcome by Mrs. Pat Drumright, leader, the C.O.C.'s presented verses and choruses. Mrs. Donna McCullough assisted the leader.

Lindsay Elder, Norma Kelly and Sandra Robinson won attendance prizes while Jill Horton and Margaret Shackell received gifts for wearing their uniforms to the weekly meetings. Greetings from Simcoe County W.M.S. Presbyterian were brought by Mrs. McKee, Nottawa.

There was a good attendance for these interesting ceremonies.

### **West Toronto—Rally**

At the afternoon session of the Fall Rally of West Toronto Presbyterian, held in York



Memorial Church, Mrs. Heather Johnston gave her impressions of the World Council of Churches Assembly in Nairobi. In the evening, the speaker was Rev. Morris Russell, who has been a missionary to the Norwegian sailors and nomadic tribes of Lapland. His pictures not only showed the spectacular scenery of Lapland, and the interesting way of life of its people, but they also presented an urgent call to prayer for those who spread the gospel in remote and isolated areas.

### **St. John's, Toronto—75th Anniversary**

The MacBean Group of St. John's Church, Toronto, recently celebrated its 75th Anniversary. As Miss M. Irvin read the history of this group, one became conscious of the number of women who had gone forth to the mission field from it. Greetings were brought by the Moderator of Presbytery, the Rev. James Roe, the President of the W.M.S. (W.D.), Mrs. J. Newstead, and the Vice-President of East Toronto Presbyterial, Mrs. J. Jack.

The guest speaker, the Rev. Joseph Muchan, Stewardship Counsellor to the Leprosy Mission, pointed out that although only 3 million of 15 million lepers are being treated at present, there is hope that leprosy can be wiped out in 25 years. This is because researchers are on the point of discovering a vaccine that will accomplish this.

### **East Toronto—Fall Rally**

"GATT-Fly wants to encourage every country to feed, clothe and educate itself." So spoke Geoffrey Johnston, a Presbyterian representative of that program and the mystery guest at East Toronto's Fall Rally, held in Rosedale Church. The chairman of the panel, Mrs. Marjorie Ross, said it was vital for W.M.S. members, as citizens of God's world, to give the new Study Material an honest effort and thereby become Christian economists.

Miss Louise Reith, a member of the panel, was given a token of appreciation for her help to the Presbyterial.

### **Knox, Toronto—100th Anniversary Willing Workers**

We were very happy to have as our guest speaker Mrs. John Newstead, President of the Women's Missionary Society (W.D.) who gave us many ideas for the future and explained the function of the W.M.S. in the world.

A framed tribute was presented to Miss Louise Cullon, who at age 14 became a member of the Willing Workers' Mission Band and is now an Honorary member of the W.M.S. On a Treasure Table at the Reception the Minute Books from 1876 to 1933 were open. Also miniature flags of twenty countries in which over 40 members of Knox congregation are serving. A cassette player was dedicated and donated to the Library of the church in memory of Miss Verne McNeely, a member of Willing Workers who did outstanding work in China for 40 years. The anniversary service in the church was taped and will be added to tapes loaned to shut-in members with cassette players.

Much has been done but there is more to do. So taking St. Paul's advice to the Philippians (3:13) "reaching forth unto those things that are before", we enter our second century, feeling and knowing that God's hand will guide us, and those who come after us, we leave the results to HIM who doeth all things well. Come with us.

### **Willowdale—Volunteers to Costa Rica**

A group of 15, most of whom were from Willowdale Church congregation, spent two weeks in August at the Roblealto Child Care Orphanage in the foothills of Irazu, mountain volcano, about 20 miles from San Jose.

Paying their own expenses, the group went there to repair, remodel and paint



several of the buildings used by the approximately 100 children and staff at the orphanage. Supplied with 80 gallons of paint and 32 paint brushes, the ladies did most of the painting while the men did the carpentry work.

All members of the group were thrilled with the "beautiful people" there. The children were well-adjusted and happy in their homes with their houseparents. Responding to Christian love, they are affectionate, generous, obedient and take responsibility for themselves and the younger children. The capable and devoted staff offer the children love and believe they have a call from God to answer the needs of these children.

Besides completing the work planned at Roblealto, the members of the group found the fellowship there a memorable Christian experience.

### **Glengarry Presbyterial—Executive Meets**

The Annual Fall Executive Meeting of Glengarry Presbyterial W.M.S. was held in St. John's Church with Mrs. Alpin MacGregor of Martintown presiding. Miss Margaret Boyd, Ottawa, Resource Consultant, spoke on her recent tour of Israel and showed pictures. Reports of Departmental Secretaries were given and the President of each group told of the year's highlights in their society. A skit entitled "Tell Me Doctor" was put on by ten of the Martintown ladies.

### **Quebec and Eastern Ontario Executive**

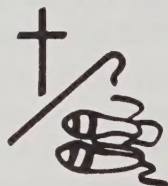
"Be Strong and Resolute" was the theme for an executive meeting of Quebec and Eastern Ontario Synodical held in Ephraim Scott Memorial Church, Montreal. Mrs. Carman Brown, President, chaired the meeting. A panel discussion highlighting Problems, Possibilities and Purpose of the W.M.S. spurred those attending to find

solutions for problems and to create greater interest in the adult and youth work. A presentation on Children's Work was given, using the Children's Study, "What's Important?". Relating this study to adults, the members were asked to decide if Christian service was being given the priority it merited.

### **Vankleek Hill W.M.S.—Celebrates 100th Anniversary**

The church was crowded with many from far and near, to rejoice at this 100th Anniversary. The President, Mrs. Wm. Ewing, presided, all members took part in the service. The Very Rev. Ritchie Bell of Margaret Rodger Memorial Church, Lachute, Quebec, spoke on the theme, "The Faithful Servant". He stated that women of that day had few things to work with but "THEY HAD THE WILL TO WORK".

Glengarry is a very dedicated Presbyterial with at least five societies celebrating 100 Anniversaries.



**BWM**

**Miss Venus Bibawi** was appointed on request of the Presbytery of East Toronto to Westview congregation, Toronto as lay supply until March 1977.

**The Rev. John Pace** minister of the Church of St. David, Halifax, is now a part-time chaplain in St. Mary's University, Halifax.



**The Rev. Joseph Williams**, of Guyana and Trinidad has been appointed to Creemore, Ontario where he will serve as ordained missionary. The Williams family obtained visas to come to Canada in the early part of the winter. Mr. Williams will undergo a short period of orientation before taking up his new duties in the pastorate at Creemore.

**Dr. C. M. Kao**, Executive Secretary of the General Assembly of the Presbyterian Church in Taiwan, and Mrs. Kao visited the Montreal and Toronto areas during the late fall. Dr. Kao, who is on a study leave, did some reading and study at Montreal College and Knox College, Toronto and preached at a number of churches in the

vicinity of the colleges, including two Taiwanese congregations in Toronto. They returned to Princeton, New Jersey, where Dr. Kao is continuing his studies in the area of Church and State for several months.

**The Rev. Charles and Mrs. Scott**, and family returned to Canada in November for a study leave and furlough from Malawi where they have been serving with the Church of Central Africa, Presbyterian, Blantyre Synod since November 1973. They are living in the Toronto area where Mr. Scott is studying and they are available for limited engagements for mission interpretation.

# NEWS

## **CGIT Appoints New Executive Secretary**

TORONTO, Ontario—The National CGIT Committee announces the appointment of Fanshun Watts as Executive Secretary. Mrs. Watts began her work on September 1st, succeeding Molly Hewitt.

Fanshun Watts was herself a CGIT girl at Strathcona Baptist Church in Edmonton, Alberta. She was later leader of both Explorer and CGIT groups. She was a member of Alberta's CGIT Leadership Development Committee during the mid 60's. As a volunteer on the National CGIT Committee, she contributed to the restructuring of CGIT when its planning processes were decentralized. CGIT has, since its beginnings in 1915, been an ecumenical movement bringing together Canadian girls and leaders from several religious traditions.

As a fulltime CGIT staff person, Mrs.

Watts acts as resource person among regional CGIT committees, interprets the CGIT philosophy and program, represents CGIT on the Canadian Council of Churches, and to other youth work agencies.

## **Presbyterian Elected Officer of World Body**

Rev. Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society was elected Chairman of the General Committee of the United Bible Societies at recent meetings of the United Bible Societies in London, England.

The United Bible Societies co-ordinates the translation, publication and distribution of the Scriptures in 150 countries. Its membership comprises 59 national Bible Societies throughout the world.



## **Mission: no longer a one-way street**

In this day of emphasis on the interdependence of churches in the world mission, a growing number of Christian leaders of other countries and cultures come to North America for periods of time to help Christians on this continent to apply God's word to their own land and communities. Thus three Presbyterian Churchmen have been in Canada this fall to share insights and experience: Dr. Akanu Ibiam and Mr. N. A. Ndu of Nigeria and Dr. C. M. Kao of Taiwan. Mr. Ndu is deputy clerk of the Synod of the Presbyterian Church of Nigeria and Dr. Kao is Executive Secretary of the General Assembly of the Presbyterian Church in Taiwan.

## **Kyodan Expresses Solidarity With Korean Christians**

This autumn the General Secretary of the United Church of Christ in Japan (Kyodan) represented that church in the mission sent to Korea by the special emergency committee on Japan relations. The Committee expressed concern when sentences of from two to eight years in prison were handed out to Korean Christians who signed the March declaration seeking the restoration of freedom and democracy in South Korea.

This was one more evidence of solidarity with Korean Christians who are suffering persecution in the Republic of Korea. Further concern was expressed by Japanese Christians through a petition, telegrams, prayer meetings and a 48 hour hunger strike by 13 persons at Suki-Yabashi Square in Tokyo.

The Korean Christian Council of the Christian Conference of Asia have issued urgent calls to prayer on behalf of Korean Christians who are suffering under the oppressive regime in South Korea.

## **New Directions For Women's Inter-Church Council**

Mrs. Jean McCann was recently elected president of the Women's Inter-Church Council of Canada. A resident of Barrie, Ontario, Mrs. McCann is the first Roman Catholic to hold this position. She brings a wealth of insight and experience from having served on a number of important Council committees.

The WICC, which was founded in 1918, came into being to promote ecumenical prayer, fellowship, study and action on local, national and international levels. Its major undertakings each year include the World Day of Prayer, and the relatively new but growing Fellowship of the Least Coin. Organizations based along similar lines to the WICC, with whom they interrelate, are to be found in 160 countries around the world.

In 1975-76, the WICC undertook a major self-evaluation programme. The result is an exciting five year plan involving more contact at the local level from coast to coast, including the Yukon and the Northwest Territories.

Two new appointments at the WICC office are Lottie Franklin, General Secretary, and Geraldine Shepherd, Programme Assistant. Lottie Franklin, a United Church deaconess, has lived in six provinces of Canada; and after travelling in Europe and Africa, and studying in England, says Canada is home. Her particular interest is in the development of a person's faith, and expressing that faith in social action.

Geraldine Shepherd has been active for many years in Christian-Jewish dialogue, and has served as Programme Co-ordinator for the League for Human Rights of B'nai B'rith. Most recently she did public relations work for the National Ballet School. She is a member of the Anglican Church.





Available from the  
WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

**FOR ALL MANKIND**  
**by STUART BLANCH**  
**Bible Reading Fellowship .....\$2.25**

A book about the Old Testament and about us.

This book wets one's appetite and makes one want to learn more about the Old Testament and its message for us. Dr. Blanch is writing to acquaint the layman with the Old Testament. He deals with this part of the Bible on its own merits and does not treat it mainly as a pointer to the New Testament as is so often done. The Old Testament was the Bible of Jesus and the apostles and Dr. Blanch wants us to understand its message in its own right. The message throughout the Old Testament is that "The Lord is King" and the many writers declare this in their own particular ways.

Dr. Blanch points out that it is important for us to ask as we approach each book 1. what sort of a book is this?; 2. when was it written?; 3. who wrote it? and 4. with what intention did he write? He gives careful explanation of the different sections of the Old Testament in an order which he feels is the best for our understanding.

This would make an excellent Bible Study book. There are questions at the back of the book. In addition we will send a suggested study outline with each copy ordered.

—Mary Peckover

**NO LONGER ALONE**  
**by JOAN WINMILL BROWN**  
**G. R. Welch Ltd. .... \$5.95**

On the cover-fold this book is described as "the frank and revealing chronicle of a beautiful talented woman's agonizing journey from fear, loneliness, and guilt to joy, inner peace and fulfillment through commitment to Jesus Christ."

This is an easy book to read. The author gives the reader a descriptive picture of her life from the time she was a child, growing up in England, until her early adulthood, when she becomes an actress. After many stages of depression, she finds a commitment which overcomes her fears and loneliness.

Throughout life many people undergo difficult situations which are hard to accept or even explain. This book could help others find an answer to how peace can fulfill their lives as Christians.

**K. Allen**

**INSTALLATION SERVICES**  
**FOR VARIOUS OCCASIONS**  
**by OLETA McCANDLESS**

G.R. Welch Co., Ltd., Toronto .....\$1.95

You're to conduct an Installation of Officers' Service, and want one that isn't stereotyped? This book is one to investigate. The 24 Services are imaginative, quite untraditional, appealing to the eye and, hopefully, the ear and heart. Some tailoring to your needs is advised. Though primarily for Presbyterian, Synodical, or Council Executive members who may conceivably be called upon to conduct such services, the "grass-roots" member could discover therein thoughts on which to base devotional talks.

—Elsie McKague



**PRICES—W.M.S. MEMBERSHIP PINS**

|                                            |                |
|--------------------------------------------|----------------|
| <b>Gold Filled Honorary Membership Pin</b> | <b>\$17.00</b> |
| <b>Gold Filled Life Membership Pin</b>     | <b>9.50</b>    |
| <b>Sterling Silver Membership Pin</b>      | <b>3.80</b>    |
| <b>Junior Pin, Metal Gilt</b>              | <b>3.15</b>    |

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

**NOW AVAILABLE**

Women's Missionary Society (WD)

**REVISED (1976) CONSTITUTION AND BY-LAWS**

Copies \$.25 each. Order from WMS Bookroom

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

- ☐ New Subscription
- ☐ Renewal
- ☐ Change of Address

Attach label here

Name .....

Address .....

WMS Group .....

Subscription rate \$1.50 per year, payable to Glad Tidings

☐ 1 year      ☐ 2 Years      ☐ 3 Years ..... Total Enclosed



# CANADIAN CONCERNS: CHRISTIAN RESPONSE

1976-1977  
Mission Study Resources

## STUDY PACKETS

### FOR ADULT GROUPS

"Canadian Concerns: Christian Response" study kit will help group members look at issues in Canadian Society and their role in the world today. The kit includes discussion papers on the family, the handicapped, native people and mission today and the book "Justice Not Charity" by Douglas Roche. \$3.95

### FOR TEENAGE GROUPS

"Expressing Values in Mission" by Dixie Kee. The packet helps young people answer questions like "Who influences me?" "What are my Values?". Offering emphasis and information about affiliation is included. \$3.50

### FOR CHILDREN'S GROUPS

"What's Important?" is the title of the Primary and Junior packets which will include two copies of eight leaflets, a Leader's Guide and the Learning Giving Emphasis on Anishinabe Fellowship. each \$3.00

Available from:

WMS Book Room,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7

### PRESBYTERIAN CHURCH CALENDAR—1977

The pictures illustrate the church's mission in today's world. Eleven pictures depict work in Canada and three are overseas pictures. An appropriate gift for friends, shutins, senior citizens and new church members. Check with the group in your congregation that sells the calendar for the price.

Order from:

The Presbyterian Church Calendar,  
50 Wynford Drive,  
Don Mills, Ontario.  
M3C 1J7



# INDEX—1976

## AFRICA

Read, and You Will Know—Jan. 8  
Miss Mgbeké Okoro—Feb. 11  
Rev. Saindi Chipangwi—Feb. 12  
Nairobi Perspective—Mar. 3  
God + One = A Majority—Mar. 12  
Memories of a Nigerian Sojourn—Mar. 18  
Nigerian Laymen visit Churches in Canada—Oct. 21

## ASIA

Asia Sunday May 30, 1976—May 16  
New Christian Conference of Asia Logo—Oct. 14

## BCL NEWS

Board of Congregational Life Annual Meeting—May 24

## BWM NEWS

Jan. 26, Feb. 28, Mar. 23, Apr. 27, May 21, J.-J. 25,  
A.-S. 21, Oct. 20, Nov. 30, Dec. 24  
Training for Leadership in Overseas  
Churches—Feb. 11

## BOOK REVIEWS

Jan 23, Feb. 28, Mar. 29, Apr. 22, May 20, A.-S. 18,  
Oct. 30, Nov. 32, Dec. 27.

## CAMPING

Family Camping? Why?—Mar. 16  
Miss Ada Adams—J.-J. 18

## CANADIAN CONCERNS: CHRISTIAN RESPONSE

In the World (Day Care)—May 13, J.-J. 13  
In the World (Tourism)—Oct. 9, Nov. 6  
In the World (Family)—Dec. 17  
Canadian Concern: Christian Response—A.-S. 16-17  
Inasmuch . . . —Oct. 5  
. . . Insight . . . Insound . . . In Touch . . . in Christian  
Concern—Nov. 11  
Visiting the Terminally Ill—Nov. 18

## CGIT

Toronto CGIT Rally—Jan. 30  
Yesterday, Today and Tomorrow in CGIT—Nov. 13

## CHILDREN

The Flower Pot—Apr. 4  
Making The Most of Summer—J.-J. 10

## CHRISTIAN LITERATURE

Read and You Will Know—Jan. 8  
Indian Concerns—Canadian Concerns—Christian Re-  
sponse—A.-S. 3  
Christian Literature in India—Oct. 15

## CHRISTMAS

Christmas Worship—Nov. 20  
O, Little Town of Bethlehem—Dec. 13  
Christmas at Anishinabe—Dec. 5  
Prayer and Christmas go together—Dec. 8  
A Christmas Prayer—Dec. 9  
A Christmas Poem—Dec. 14

## EWART COLLEGE

Graduation '76—J.-J. 15

## GUYANA

Rev. Haimdat Sawh—Feb. 11  
News from Guyana—A.-S. 7

## HOSPITAL VISITING

Hospital Visiting—May 10  
Visiting the Terminally Ill—Nov. 18

## INDIA

Dialogue!—Cathy and Clarence McMullen—Apr. 6  
Indian Concerns—Canadian Concerns—Christian  
Response—A.-S. 3  
News from Eleanor Knott of The Helen Macdonald  
Memorial School, Jhansi—A.-S. 21  
Christian Literature in India—Oct. 15  
Indian Christian Mural—Oct. 25

## INDIANS OF CANADA

Native Peoples, Church Persons Listening  
Conference—A.-S. 22

## INTERNATIONAL CONFERENCES

Nairobi Perspective—Mar. 3  
Visible Unity and Celebration—Apr. 20  
The Circle of Concern Widens (Habitat)—A.-S. 8  
In the World (Habitat)—A.-S. 10  
Hindu Reflection on WCC Assembly—Oct. 22  
WCC Plans—Nov. 22



## **JAPAN**

The Newest Overseas Volunteer (Adriana Van Duyvendyk)—Jan. 15  
Experiences To Remember—Jan. 24  
Girls' and Boys' Festival in Japan—Feb. 6  
Sue (Shizuko) Okada—Feb. 8  
Rev. K. H. Kim—Feb. 12  
Yokohama Nursery Project Continues—Apr. 15  
Adriana Van Duyvendyk—J.-J. 26  
Emphasis On Giving—Oct. 8

## **MEDITATIONS and WORSHIP SERVICES**

Service of Worship—Jan. 3  
Grace—Jan. 10  
Cancelled Prayer—Feb. 9  
Prayer—Feb. 14  
How Shall I Keep Lent—Mar. 7  
An Easter Service of Worship—Apr. 3  
April Showers Bring May Flowers—Apr. 10  
Receive Life! (Easter Meditation)—Apr. 16  
Who Will Serve Me?—A.-S. 14  
A Small Reflection—May 9, J.-J. 23, A.-S. 20  
Thanksgiving Worship Service—Oct. 3  
"In Everything—Give Thanks"—Oct. 13  
Thanksgiving—Oct. 16-17  
Thirty Days Hath November—Nov. 9  
Christmas Service of Worship—Nov. 20  
Jesus Christ is Inefficient: His Cross Has No Handle—Dec. 15

## **MISSION EDUCATION**

Where are we in Mission—Jan. 5  
Communicating the Gospel Today—May 3  
Searching for Evidences of Renewal—J.-J. 19

## **MISSION IN CANADA**

Making the most of Summer—J.-J. 10  
Armagh—Oct. 18  
Summer Fun is Here—Nov. 3  
A Message of Hope—Dec. 11

## **NEW HEBRIDES**

The New Hebrides—The Mission Continues—Feb. 22

## **PERSONNEL**

The Newest Overseas Volunteer—Jan. 15  
Training for Leadership in Overseas Churches—Feb. 11  
Introducing Dr. Ram Singh—Feb. 13  
Designation of Bertholets—J.-J. 25  
Miss Mabel Booth (a tribute of appreciation)—Oct. 7  
New Educational Staff—Nov. 16  
Who and Where—Nov. 24

## **POETRY and PROSE**

Growth Includes Mistakes—Feb. 25  
Shut-In—Feb. 32  
"Today Was The Day"—Apr. 32  
Lord I Need You—May 32

Cur Deus Homo—A.-S. 9  
Standing On The Cesspool—A.-S. 32  
God's Gentle Nudgings—J.-J. 17  
A Conversation with Mrs. Jean Morris—Oct. 19  
A Christmas Poem—Dec. 14

## **PROGRAM SUGGESTIONS**

People and Systems—Feb. 15  
Women and Systems—Feb. 16-17  
A Plea for Justice (Bible Study)—A.-S. 5

## **SOCIAL CONCERNS**

Your Will is Important—Apr. 18, May 19  
In the World—Day Care—May 13, J.-J. 13

## **STUDY RESOURCES**

New Mission Resources—Jan. 22  
1975-76 Study Resources—Jan. 32, Feb. 29  
The Torch of Life—Mar. 30  
The Widening Circle India—Mar. 30  
Canadian Concerns—Christian Response—J.-J. 32, A.-S. 16-17, Oct. 32  
Summer Sharing Project (Anishinabe)—J.-J. 12

## **TAIWAN**

Confessions of an Overseas Volunteer—Jan. 11  
Experiences To Remember—Jan. 24  
Rev. C. S. Chen—Feb. 12  
Miss Pang Shik Kim—Feb. 12  
Taiwan Presbyterian Church Issues Appeal—Mar. 15  
Changhua Christian Hospital—Mar. 22, May 6  
Something good happened yesterday in Taiwan—May 18  
A note from The Rev. B. L. M. Embree—J.-J. 29

## **TOURISM**

In the World—Oct. 9, Nov. 6  
The Orient With a Difference—May 11

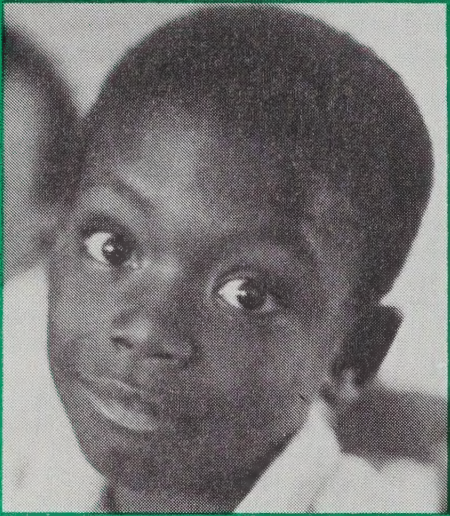
## **WOMEN'S MISSIONARY SOCIETY**

Officer's Oddments—Jan. 23, Feb. 25, Mar. 31, Apr. 31, May 29, J.-J. 22, A.-S. 30, Oct. 29, Nov. 29, Dec. 21  
WMS Highlights—Jan. 28, Feb. 30, Mar. 25, Apr. 24, May 27, J.-J. 27, A.-S. 24, Oct. 26, Dec. 22  
WMS Estimates for 1976—Jan. 16-17  
Another Centennial 1876-1976—Feb. 3  
Officers and Executive Members—Jan. 31, J.-J. 31  
Form of Bequest—Apr. 31  
Honorary Membership-1975—May 30  
COUNCIL '76—J.-J. 3  
Miss Mabel Booth—Oct. 7  
New Educational Staff—Nov. 16

## **WORLD DEVELOPMENT**

In the World (GATT-Fly)—Jan. 18, Feb. 19, Mar. 8, Apr. 11  
Ten Days for World Development—Feb. 26





And suddenly there was with  
the angel a multitude of the  
heavenly host praising God and  
saying, "Glory to God in the  
highest and on earth peace,  
good will ..."